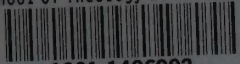


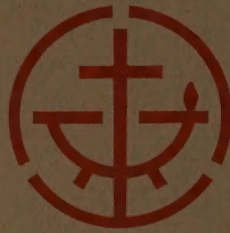
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General Survey  
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THE American Church like the United States held its original meeting in Philadelphia. Dr. White, who had been Chaplain of the Continental Congress, presided over this first gathering. Up to this time the work of the Anglican Church had been a mission under the jurisdiction of the Bishop of London, so its first duty at Philadelphia was the election of Bishops. White of Pennsylvania and Provost of New York were forthwith chosen and sent to the Old Country to secure consecration. Meantime Seabury of Connecticut had been made a Bishop by Scotchmen who were separated for political reasons from Canterbury.

Thus, though the Church was brought to America by English missionaries, the first of whom landed in Virginia in 1607, it was not until 1787 that it was organized as an American branch of the Church.

Its history has been like that of the United States. The hopes and fears of both Church and State have in a singular way been interwoven. Their leaders have gone hand in hand influencing each other. Together they have had to learn that no organization can live unto itself and that just in proportion as cords are lengthened can stakes be strengthened—the ecclesiastical organization was the first to learn that it had to serve others in order to come to a realization of its powers.

*The cross-hatching represents the location of the American Church work*





Just as Alexander Hamilton of New York taught the State to think Continentally, so Bishop Hobart of that State gave the Church its first lessons in the propagation of the Gospel. He himself journeyed as far west as the Oneida country. Meantime Bishops Griswold in New England and Moore in Virginia, ventured into unknown paths. After them came Philander Chase, the pioneer Bishop of Ohio, and Jackson Kemper, Bishop for Indiana and Missouri, and Otey, of Tennessee and the Southwest. But rashest of all was Boone, who went to China as Bishop in 1884.

It was not until the twentieth century, however, that our concern for the welfare of the world became so real that at the General Convention of 1919 an Executive Council was created for the purpose of directing in the name and with the authority of the whole Church all of its educational and philanthropic and missionary activities.

To sum up: We began in 1607 as a foreign mission; were organized as the American branch of the Church in 1787, and in 1919 opened up the throttle and started full speed ahead.

For the world; the black portion in the United States, the Church 100 years ago





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GENERAL SURVEY  
*of the*  
NEEDS *and* ACTIVITIES  
*of the*  
EPISCOPAL CHURCH

1919  
NATION-WIDE CAMPAIGN  
124 EAST TWENTY-EIGHTH STREET  
NEW YORK CITY

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# FOREWORD

**H**UMANITY faces the task of building anew its House of Life. This is what we mean when we speak of the Reconstruction.

Leadership adequate to the world's need can be exercised only by men and women of Christian character, trained for Christian Service.

The responsibility for this undertaking challenges the entire body of those who "profess and call themselves Christians." The Protestant Episcopal Church has a share proportionate to her numbers and resources. But more than that, she has her special contribution of her own principles and methods.

There is a certain body of truth "as this Church hath received the same," and there are working methods dependent thereon, that are our own, to have and to hold, and also to give and contribute, for the glory of God and for the welfare of Mankind.

Expressed in three words, this our contribution may be stated as the Harmony, Proportion, and Balance of the two sides of Christian Truth and Life, which elsewhere are held separately, and in antagonism.

Underlying Protestant Christianity is the principle of Christian Freedom. Underlying Catholic Christianity is the principle of Christian Unity. Both are true and necessary. The Church of Christ must be Free: the Church of Christ must be One.

Using both watchwords in her official terminology, but holding the popular misinterpretation of neither, the Protestant Episcopal Church maintains the Protestant principle of liberty in harmony with the Catholic principle of unity.

In the Reconstruction, the task is to order human affairs so that Liberty and Unity may be harmonized in the sphere of Government, Religion, Industry, Education—in the thought and practice of the whole Social Order. Since material facts are the embodiment of spiritual principles, the question is at heart a religious one, and the solution in the field of religion is the key to the whole problem.

We must answer this challenge of the world's need, must make our contribution of Christian Leadership, through men and women developed in Christian character and trained for Christian service according to the standards which God has given us to uphold.

*Gardiner L. Tucker*

*In the "Bulletin of the Board for Religious Education  
of the Province of Sewanee"*

# THE SURVEY

## How it Grew

THE beginning of the Nation-Wide Campaign Survey may be traced back to the General Convention of 1916 in St. Louis, when a canon was adopted instructing the Board of Missions to submit a budget for 1920, and an estimated budget for 1921 and 1922.

Between that enactment and the present day, came America's participation in the Great War; and the ending of the struggle brought America face to face with the moral backwash which inevitably follows war. All the more, therefore, it behooved the Church to "Walk about Zion and . . . tell the towers thereof," so that she might know her strength and her weakness for the turbulent days ahead; that she might become acquainted with herself, and ascertain what towers needed strengthening, and where new towers should be built.

The physical power exerted during the war for the world's safety cleared the road for spiritual power to bring about the world's salvation.

To this end the Board of Missions obeyed the behest of the American Church, and devised a way whereby the Church might know, not merely what was needed for Church Extension during the next three years, but for every other phase of the Church's Mission.

The necessity arose that the whole Church should know the whole truth about her whole task; that the several parts of her task, general and Diocesan, should be related and coordinated into one vision or picture of the world's extremity and the Church's opportunity.

First of all, the cooperation of the General Board of Religious Education and the Joint Commission on Social Service was secured. Then the various Dioceses and Missionary Districts were invited to cooperate in like measure; also the various General Agencies whose programs are presented in this book.

The common ground upon which all—Dioceses and Boards alike—met, was the Survey, the statement of the needs which each unit

found within its borders, and the crying necessity of the times that those needs should be frankly and fully met.

The first step we say was the Survey. No sailor goes to sea without his charts and compass. Neither does he go without a purpose nor without a harbor ahead. So also the Church. The Church's first preparation was to discover where she was going, the purpose for going there, and the men, women and equipment needed for getting her there: these things in definite terms, not simply in the general principles which have perforce been our only guide in the past.

The basis on which the Survey was asked, naturally was determined by the kind of work committed to the Boards concerned, by the General Convention; namely, Missionary, Religious Educational, and Social Service. This underlying basis also decreed that naturally it should be a Survey of those projects which were not self-supporting.

The first principle adopted for the Survey was that of "Purely Missionary Responsibilities"—such work as the Church has undertaken from time immemorial among the Mountaineers, the Indians, the Negroes, the rural communities and newly developed fields.

Then a picture of those undertakings in which the Church has not been too diligent in times past: the foreign-speaking communities, the immigrant peoples and the industrial groups; also the problem of the downtown Church.

Please note that these "Purely Missionary Responsibilities" are not at all confined to what is technically known as "Missionary." They are essentially Religious Educational and Social Service in their nature as well. Thus we see from the start the fallacy of trying to separate into water-tight compartments the different expressions of the Church's life.

The second principle adopted had in view the beginning of a policy for constructive

advance. It had the formidable title of "Partially Self-supporting Extension Undertakings where Further Aid is Necessary." This is another way of saying that the Church is seeking out those strategic places where her work, if properly reenforced now, will, within three years, establish the parish or institution as a self-supporting spiritual power-house from which will flow life and leadership for the strengthening of the Kingdom elsewhere.

Under this principle falls the need of providing rapidly growing frontier sections with necessary equipment and workers, clerical and lay; the development of the rural Church by providing adequately equipped and trained leadership; the development of suburban and city opportunities; the supplementing of salaries of clergy and staff workers where the strength

of the future work depends upon the immediate placing of adequately trained leaders in the field.

The third principle adopted dealt with "Expressly Religious Educational Obligations": the development of Christian leadership by giving adequate care to the religious life of Church students at large educational institutions; by providing special training schools for Christian service; by bringing the call to the Ministry and other forms of Christian service to the young manhood and womanhood of the Church; by training the clergy for specialized missionary, religious educational and social work; by training the laity to help the parish apply Christianity to every need or problem which may arise in the community.

## What the Survey Shows

It will be seen that a picture of the Church's work, based on these principles, will show her those things which are her concern on behalf of the Kingdom of God, both in the United States and out of it.

It follows that every need worthy of the consideration of the General Church must, in the Survey, carry with it a program or plan for the solution of the problem.

It is not sufficient simply that a certain community needs a Church or parish house. It must show cause why those things are needed; what definite strategic thing will be accomplished if they are supplied; not simply that the constituted membership of the parish could be more at ease in mind and body, but that the neighboring immigrant section, or the mill and factory district, or the unchurched people of the so-called "residential district" may be brought into active relation to the Church and into earnest allegiance to the Christ.

In a word, a "project," to be included, should represent adequate missionary, religious educational or social service needs. Such were the charts and compass with which the Church set out on her voyage.

In each Diocese, a Diocesan Campaign Committee was formed under the direction of the Bishop. This Committee had as one of its primary duties the securing of the Survey. Questionnaires were sent to every congregation seeking to ascertain the equipment and

condition of the parish or Mission; the nature of the influences dominating the community in which the parish is situated; the peculiar problems before it; the plans or program which the congregation had devised for meeting its situation; what help, if any, in men, women and material equipment was needed, other than that which the congregation itself could provide; what effect such a program would have upon the parish and the community.

It was asked that the program should be adequate and far-visioned, expressive of a real need and not of an air castle. There is all the difference in the world between a vision and a dream; it is the vision that was sought.

The Diocesan Committee gathered these questionnaires, made a similar study of the hospitals, schools and other institutions, and looked over the field with a view to the extension of the Church's work into those places where her witness is not known. Having gathered all this data together, the Committee was in a position to put the various fragments into one complete picture.

Those projects, found by this Committee of representative men, acting with the Bishop, to be most strategic, vital and worth-while needs or opportunities, were accepted and became a part of the Diocesan Survey. Some projects, admittedly extravagant in their conception, were either scaled down or disallowed. Others were scaled up, lest timidity should defeat vision. Others were discarded as fond



dreams, estimable enough in themselves but not measuring up to the spirit of the principles on which the Survey was based.

Thus it is that the local man who knew—and sometimes to his sorrow—what should be done, furnished the basic judgment. His brethren of the clergy and laity on the Diocesan Committee, who knew the needs of the Diocese in proper perspective and had the statements of needs from all other places before them, furnished the revised and balanced judgment as to what should be done.

This, we may say, is the best kind of expert opinion. It is given by picked men, whose judgment is far more than expert in that it is religious and not simply technical. The Diocesan Survey Report was signed as approved by the Bishop and the Chairman of the Committee, who assumed the responsibility for the trustworthiness of the Report.

This Diocesan Report was forwarded to Campaign Headquarters in New York to be placed with those from the other Dioceses. It is a startling fact that every Diocese participating in the Campaign filed its Survey Report.

People predicted that, since the Episcopal Church had never done anything as a unit and had never secured a complete view of her strength and weakness, therefore, the thing couldn't be done. Yet, it was done in 100 per cent. measure and in the space of six months. All parts were fitted together like a puzzle, giving at last form, symmetry and cohesion to the many interests of the Church's life.

The Church, for the first time in history, is able to look herself in the face, is able to see her task in the whole, and therefore is able to take intelligent action concerning her future.

Not content with the first Survey, each Diocese has made an intensive study of the items which were accepted in the original Survey. The Central Office supplied blanks for this purpose which the Diocesan Committees in turn sent to the localities concerned. These blanks were replete with questions, drawing out in intimate detail, the full story of the parish's strength and weakness, its problems and opportunities and the plans proposed for rendering most effective service. Thus, there has been a survey of the Survey, enabling the

Diocesan Committee either to alter or to confirm its previous judgment.

The Survey is a vivid presentation of what each unit needs, regardless of whether in times past the support has come from the Diocese or from the General Church. Thus, the support of the essentially Diocesan work which the Diocese has been carrying on from year to year is included in the Survey.

This is done for the purpose of informing the Church; of letting her see in one compass every adequate and strategic missionary, religious educational and social service obligation she should fulfil in the coming three years.

And it should be noted particularly that the Survey does not express itself merely in terms of dollars. Its primary revelation is the 1470 gaps in the ranks of the Church's workers. The Survey is taking the measure of men and women of the Church, and not simply of their pocketbooks. It says, for instance, to the young men and women who saw a great vision in France that here, in all the world, is the most worth-while adventure, calling them to high service.

This Survey was laid before the Church in General Convention. It was the function of the Campaign to report its findings to that body, it being the province of the Convention to say what should be done, and how it should be done.

The picture is a real one. It may contain some dreams which people thought were visions. These the Convention will eliminate when it gives authoritative scrutiny to the Survey. A Joint Commission was appointed with this as one of its first duties.

As a result of that scrutiny, the Survey will be turned into a Budget—the picture will be transformed into a responsibility—and when the Church's responsibility is definitely fixed, each child of the Church will be given the opportunity to make a Christian answer to the call of the world task. That this may be practically done, each Diocese will be assigned a quota.

Remember this: The Survey is not the Budget. The Survey is a picture. The Budget is a responsibility. The Quota is your opportunity and mine.

# REPORT *of the* JOINT COMMITTEE *on the* NATION-WIDE CAMPAIGN

*Adopted by both Houses of the General Convention at Detroit, October, 1919*

THE Joint Committee to which was referred the consideration of the purpose and plan of the Nation-Wide Campaign, with instructions to make to the General Convention recommendations relative to the same, respectfully submits the following Report:

Your Committee was organized with the Right Reverend the Bishop of New York as Chairman, and the Reverend Doctor Stewart as Secretary. Eight meetings of the Committee have been held. At these meetings most careful consideration has been given not only to the work of the Nation-Wide Campaign Committee up to the present time, but also to the projected plan of organization for a Nation-Wide education in the needs of the whole Church and of a Nation-Wide canvass to meet these needs. A number of these meetings have been given over entirely to conferences with members of this Convention, of both Houses, whose criticism of the plan might assist us in a just appraisal of its worth. After this careful and thorough-going consideration of the whole matter, the Committee unanimously begs leave to offer the following Resolutions:

WHEREAS, the Nation-Wide Campaign is a movement designed to bring the spiritual and material resources of the Church to bear most effectively and adequately upon her whole task as witness to the Master; and,

WHEREAS, those who have conceived and carried out the plan thus far have done so with extraordinary faith and zeal,

BE IT RESOLVED:

1 That the House of Deputies, the House of Bishops concurring, expresses its deep gratitude to God for the moving of His Spirit as witnessed in this enterprise, and its deep appreciation of the notable service of the officers and workers of the Nation-Wide Campaign; and, further, that it wholeheartedly approves the general purpose and plan of the Nation-Wide Campaign.

WHEREAS, we recognize as excellent the general plan of the Nation-Wide Campaign to hold a simultaneous canvass of the whole Church on December seventh, and must also recognize that several Dioceses may find it difficult to adjust their Diocesan campaign to this schedule, therefore,

BE IT RESOLVED:

2 That the House of Deputies, the House of Bishops concurring, recommends to the several Dioceses that the Every Member Canvass to meet the needs of the Church be set for the first Sunday in December, provided, however, that if any Diocese finds it impossible to hold the canvass upon this date, it may hold the canvass upon any date, up to and including Easter Day, 1920.

WHEREAS, a careful examination of the survey reveals the need of further and more intensive study of the projects included in the survey; and,

WHEREAS, the determination of a budget based upon satisfactory survey is an essential factor in the Campaign; and,

WHEREAS, the apportionment of such a budget and the final allotment of funds when they are secured calls for a body authorized by the General Convention to whom we may commit with authority the management of such matters, therefore,

BE IT RESOLVED:

3 By the House of Deputies, the House of Bishops concurring, that a Joint Commission of the Nation-Wide Campaign, consisting of five bishops, five presbyters and five laymen, with power to add to their numbers, be appointed to direct the entire Campaign. Among their duties shall be the following:

(a) To revise and correct the survey;

(b) To determine from this revised and corrected survey the budget which shall be asked of the General Church in the proposed canvass;

(c) To apportion the budget among the several Dioceses and Missionary Districts upon a sliding scale of percentages, based upon the current expenses of each Diocese and Missionary District;

(d) To determine a fair basis for the division of funds collected in each Diocese and Missionary District between Diocesan and general funds;

(e) To appoint a national treasurer to receive and disburse as hereinafter provided such portion of the funds contributed through the canvass as properly belong to the general Church, and to distribute such moneys to the several general boards of the Church upon an equitable principle, just to all the interests concerned, and to be determined upon by the Joint Commission, provided, however, that in the distribution precedence be given to the following objects:

(1) The expenses of the Campaign.

(2) The work of the Board of Missions, including its auxiliary, the American Church Institute for Negroes, the work of the General Board of Religious Education, and the work of the Joint Commission on Social Service.

(f) To create an executive committee chosen from its members, the majority of whom shall be laymen, for the energetic prosecution of this enterprise, and to make the plans of the Commission effective;

(g) To employ such expert assistance as in its judgment may be necessary, the cost of such assistance to be included in the expense of the Campaign hereinabove provided for;

(h) To finance the Campaign to completion.

Your Committee also recommends the adoption of the following Resolution:

WHEREAS, the salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church,

THEREFORE BE IT RESOLVED, that the House of Deputies, the House of Bishops concurring, urges every Bishop, every General Board, every Diocesan Committee and every Vestry to recognize as a primary obligation in the Nation-Wide Campaign the payment to every clergyman of such a salary as shall enable him to do his work as a leader of the Church with efficiency and self-respect.

This Committee has received certain resolutions from the National Committee of the Nation-Wide Campaign which we ask be referred to this Commission for their consideration.

(Signed)

Charles S. Burch  
Frederick F. Reese  
Herman Page  
Charles Lewis Slattery  
Philip Cook  
Edmund S. Rousmaniere

George Craig Stewart  
William Walter Webb  
Richard I. Manning  
Louis F. Monteagle  
Reynolds D. Brown  
William H. Lightner



# ACTION *of the* JOINT COMMISSION *of the* NATION-WIDE CAMPAIGN

**Y**OUR Committee on Revision and Correction has made a general examination of survey forms as submitted by the several Dioceses and of the askings of the several Boards and Agencies of the Church.

The Committee is of the opinion that there are some projects which may and should be omitted and that there is much advance work in the several Dioceses which may be undertaken, that has not been included in Survey reports.

The Survey, therefore, should be considered merely as a preliminary estimate of the needs of the Church other than parochial and the basis of a budget of \$42,000,000 for the three-year period.

Your Committee is of the opinion that the sum of \$18,000,000 is necessary for reasonable needs of the General Boards and Agencies to provide for present and new undertakings.

That the sum of \$10,000,000 is necessary to take care of the reasonable needs for present and advance work of the Dioceses and Continental Domestic Missionary Districts to be provided by the General Church.

That the sum of \$14,000,000 is necessary for reasonable needs of the Dioceses, which sum is to be secured by the several Dioceses and to supplement the amount contributed by the General Church.

The Committee feels that the Survey represents a reasonable presentation of the needs of the Church for the maintenance of its present activities and the development of a progressive plan to meet primary and pressing responsibilities.

The Committee suggests that the Commission makes it clear to the Church that no project or asking is at this time finally approved or confirmed and that all sums for the general work of the Church will be distributed and appropriated by the duly constituted authority of the Church after careful and thorough investigation, having in mind the proper and reasonable distribution of the funds, throughout the whole Church and to the work of the several Boards and Agencies.

The Committee recommends relative to debts listed in the Survey, that some of them are worthy of consideration but they should all be held in abeyance until carefully scrutinized and new and progressive work given the preference with due regard to exceptional cases.

Relative to askings for endowments—your Committee feel themselves unable to recommend their inclusion in the budget because they do not come under plan of the Campaign. In lieu thereof, however, we recommend that the payment of interest on the sums asked for the endowments of educational institutions for three years be entitled to consideration.

(Signed)

Frederick F. Reese  
John G. Murray

Oliver J. Sands  
Burton Mansfield

On motion of Mr. Sands, the following was adopted:

RESOLVED: That the Commission adopts the report of the Committee on Revision and Correction with the invitation to the Church to contribute the sum of \$42,000,000 as the lowest amount which should be given by the Church for its reasonable needs other than parochial work during the next three years.

On motion of Bishop Reese, the following resolution was unanimously adopted:

RESOLVED: That the quota of the several Diocese and Missionary Districts of the Church for the general work of the Church other than parochial, be the sum of \$28,000,000 on the basis of Paragraph C of the report of the Committee in the Nation-Wide Campaign adopted by the General Convention, the said sum to be in lieu of the apportionment recommended by the General Convention for the work of the Board of Missions and all other objects for which apportionments have been made by the General Church.

On motion of Dr. Stires, the following resolution was adopted:

RESOLVED: That the Joint Commission on the Nation-Wide Campaign emphasizes the fact that the primary purpose of the Campaign is a 100 per cent. mobilization of the spiritual power of the Church—the enlistment of every soul, and as consequent to this the enlistment of our material resources.

# JOINT COMMISSION *of the* NATION-WIDE CAMPAIGN

*Created by General Convention*

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The Right Reverend Charles Sumner Burch, D.D., *Vice-Chairman*

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The Right Reverend John Gardner Murray, D.D.  
The Right Reverend Frederick Focke Reese, D.D.

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<i>Florida</i> .....	The Venerable John Henry Brown
<i>Georgia</i> .....	Major William W. Williamson
<i>Kentucky</i> .....	Mr. George F. Stansbury
<i>Lexington</i> .....	The Right Reverend Lewis W. Burton, D.D.
<i>Louisiana</i> .....	The Reverend Alfred R. Berkeley
<i>Mississippi</i> .....	The Reverend Walter B. Capers, D.D.
<i>North Carolina</i> .....	Mr. William A. Erwin
<i>South Carolina</i> .....	The Honorable Richard I. Manning
<i>Southern Florida</i> .....	The Reverend Charles E. Patillo, D.D.
<i>Tennessee</i> .....	The Reverend W. J. Loaring Clark, D.D.

## PROVINCE V

<i>Chicago</i> .....	Mr. George K. Gibson
<i>Fond du Lac</i> .....	The Reverend Edwin W. Todd
<i>Indianapolis</i> .....	Mr. J. K. Lilly
<i>Marquette</i> .....	The Reverend Joseph A. Ten Broeck
<i>Michigan</i> .....	Mr. Sidney T. Miller
<i>Milwaukee</i> .....	The Reverend E. Reginald Williams
<i>Northern Indiana</i> .....	The Reverend James A. Miller
<i>Ohio</i> .....	The Reverend Robert W. Woodroffe
<i>Quincy</i> .....	The Reverend Herbert A. Burgess

# PROVINCE V—Continued

<i>Southern Ohio</i> .....	Mr. Mortimer Matthews
<i>Springfield</i> .....	The Reverend John Mitchel Page
<i>Western Michigan</i> .....	The Venerable Lincoln R. Vercoe

# PROVINCE VI

<i>Colorado</i> .....	Mr. James H. Pershing
<i>Duluth</i> .....	Mr. W. E. Magner
<i>Iowa</i> .....	The Reverend Arthur M. Lewis
<i>Minnesota</i> .....	Mr. W. H. Campbell
<i>Montana</i> .....	The Honorable E. C. Day
<i>Nebraska</i> .....	Mr. John T. Yates
<i>North Dakota</i> .....	Mr. C. D. Lord
<i>South Dakota</i> .....	The Reverend Frederick B. Bartlett
<i>Western Colorado</i> .....	Mr. W. D. Halpin
<i>Western Nebraska</i> .....	Mr. Harry R. Drummond
<i>Wyoming</i> .....	Mr. C. H. McWhinney

# PROVINCE VII

<i>Arkansas</i> .....	The Reverend Rufus B. Templeton
<i>Dallas</i> .....	The Reverend Edward H. Eckel, Sr.
<i>Eastern Oklahoma</i> .....	The Venerable Creighton Spencer-Mounsey
<i>Kansas</i> .....	Mr. John McEwen Ames
<i>Missouri</i> .....	The Reverend Rufus D. S. Putney
<i>New Mexico</i> .....	The Reverend Fuller Swift
<i>North Texas</i> .....	The Venerable William Garner
<i>Oklahoma</i> .....	The Reverend John A. Chapin
<i>Salina</i> .....	The Reverend Charles E. Maltas
<i>Texas</i> .....	The Reverend W. Postell Witsell
<i>West Missouri</i> .....	The Reverend Benjamin M. Washburn
<i>West Texas</i> .....	The Right Reverend William T. Capers, D.D.

# PROVINCE VIII

<i>Arizona</i> .....	The Reverend William J. Dixon
<i>California</i> .....	The Reverend Edgar F. Gee
<i>Idaho</i> .....	The Venerable Alward Chamberlaine
<i>Los Angeles</i> .....	The Reverend Harwood Huntington, Ph.D.
<i>Nevada</i> .....	The Reverend Charles S. Mook
<i>Olympia</i> .....	Mr. E. G. Anderson
<i>Oregon</i> .....	The Right Reverend Walter T. Sumner, D.D.
<i>San Joaquin</i> .....	Mr. F. A. Eckstrom
<i>Sacramento</i> .....	The Reverend Charles E. Farrar
<i>Spokane</i> .....	Mr. W. H. Farnham
<i>Utah</i> .....	Mr. J. Walcott Thompson



# THE HOME FIELD

THE problem confronting the Church in the United States today is the problem of right interpretation.

In the Declaration of Independence, the State declares that everyone born into the world has three inalienable rights:

## Life—Liberty—Happiness

It is the duty of her citizens to interpret to the world the exact meaning of these three immortal words.

In the United States we find five distinct groups needing the guidance of the Church in order that these inalienable rights of man may by them be rightly, discreetly, and soberly interpreted to their neighbors afar off as well as near at hand.



The heavy lines on this map mark Province boundaries; where Diocesan boundaries differ from State boundaries, they are marked by dotted lines.

For the purpose of giving a broad vision of the activities of the Church, the work is collated and classified according to its general nature, as Missionary, Religious Educational, Social Service.

The Home Field covers continental United States, and includes our work among the Indians, the Negroes, the Pilgrims who came long ago and lost themselves in Appalachia; the Mill Workers who came down from the mountains, whence they were driven by economic pressure.

It also takes up the work among those later Pilgrims who have come to us from afar, bringing habits, traditions, ideals and speech so different from ours, as to make assimilation a difficult problem.

The saving of our youth as torch-bearers—the work of Christian Leadership and Social Service—is well within the scope of contributions by the Dioceses to the general Church Activities.

Although the problems of each Diocese may appear different, such differences are but phases of each single problem that as a whole confronts the Church today. The Survey welds all the parts into one complete whole, and presents it to us for our task in the upbuilding of a true Christian commonwealth.

1 There is the group which we call Indian. His inherited wrongs must be made right; his best tendencies must be developed. His race must be taught the white man's virtues, in order to counteract the injected poison of the white man's vices. If the Church does not fully do her part in this work, the Indian's contribution to our national life will be a depressing and noxious one.

2 There is the Negro. Brought to America against his will; freed, but not free, because still ignorant of the meaning of true freedom; thrillingly alive, but for the most part still interpreting life in terms of meat and drink; happy, but largely interpreting happiness in terms of his senses; he is at the cross-roads in the life of the Nation, and unless the Church goes with him on the way, the Nation's task of interpretation will be hopelessly confused and imperiled.

3 There is our isolated Pilgrim. The first of a long line of pilgrims to our National shrine; who came to our shores two centuries ago, but whose children have not yet "arrived," because they have been shut up in the Hill Country of Appalachia; and though brave, and fine-spirited and tender-hearted, yet need the Church to help them make those intellectual and spiritual contributions to the every-day interpretation of National ideals, which by nature and inheritance they are capable of rendering.

4 There is the man who has not yet learned our speech; or, learning, has met only with exploitation, superciliousness and ill-concealed contempt. He and we need the broad and sympathetic touch of the Christ, if the Nation is to depend on him to proclaim wisely and truly what are the inalienable rights of man. This is a task that should press heavily on the conscience and heart of the Church.

5 There is the practical pagan who lives without God. His interpretation of inalienable rights, if Godless, is worthless. He dwells in countryside and city street, in cot, in tenement, in mansion. The Church must find him and stir him to repentance, faith and obedience, or the American Republic will become a mere political experiment instead of a Promised Land.

# The Indians of the United States

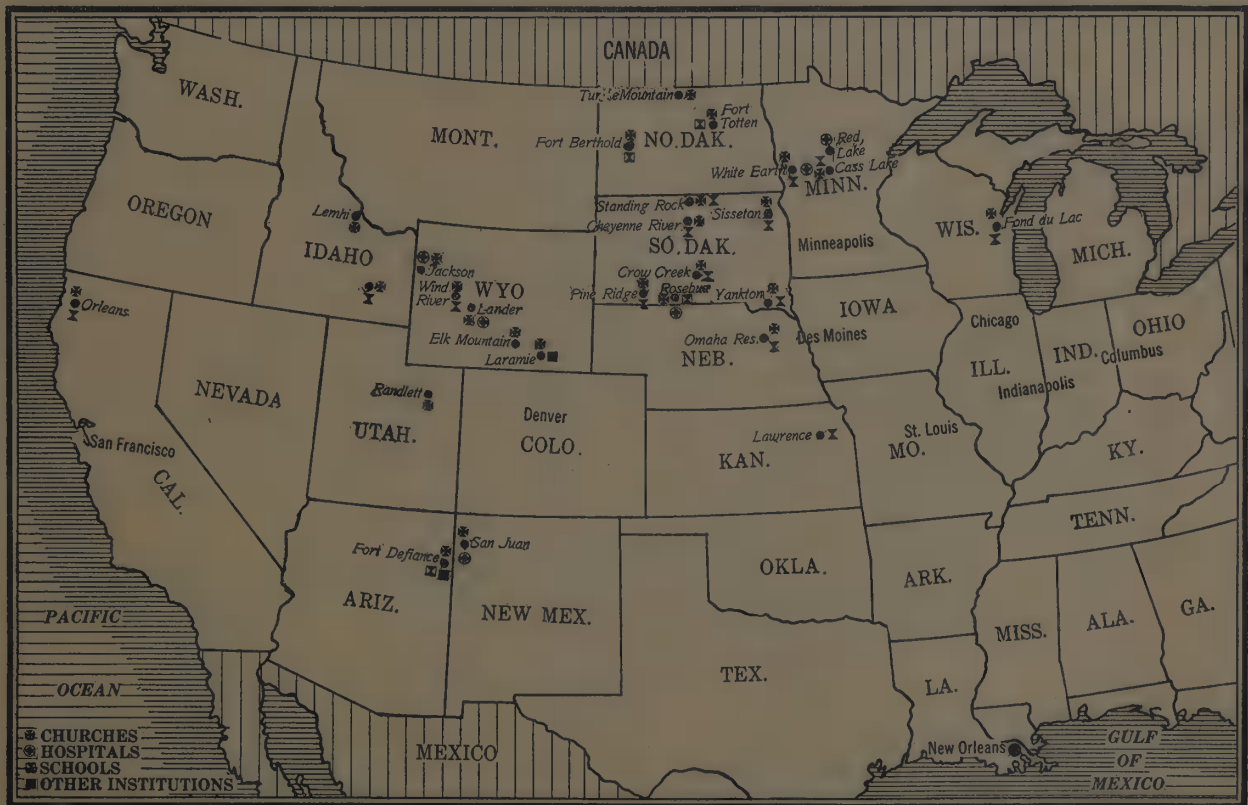
*The Man the Church Found Here*

## General Features

NOT including Alaska, there are in the United States over 336,000 Indians who are scattered in almost every State of the Union, from Oklahoma with 119,100 to Delaware with only 5. The largest number is gathered in Oklahoma, Arizona, South Dakota, New Mexico, California and Minnesota; most of them live on reservations as wards of the government. Each tribe has its own language and customs. Less than forty per cent. of them are Christians, and more than half of these are members of the Roman Church. About 40,000 are wholly unprovided with Church facilities of any kind.

260,200 Indians can neither read nor write English.

Most of the religious activities have been directed at the male Indian, while the women and children have been largely neglected, so far as religious training and instruction go.



FOUR Hundred years have gathered with their ancestors since the white-man held the Indian spellbound by his "pale-face," and then gathered unto himself the Indian's home-land.

Many a stern-visaged Indian Chief has joined his fathers in the Happy-Hunting Ground, with no better chance in the Great Beyond from his contact with the white man.

Our problem is to foster and stimulate the spiritual comprehension of the Indian, so that his belief in a Great Spirit can become the knowledge of God as His Father, and of the Lord Jesus Christ as his Saviour and Friend.

Education is what he needs. At present there are about 18,000 Indian children of school age, who do not attend any school.

The "Niobrara Deanery" comprises the whole Indian Field among the Sioux, and is our most comprehensive Indian work.

The paternalistic attitude of the government, which has robbed the Indian of all tendency to initiative and energy, while providing him with what is too often the most meager living and sustenance, has made it unnecessary for him to think for himself.

A high admixture of white blood in the Indian has not increased his energy, nor his initiative.

The dreadful and needless mortality among the Indian tribes has been halted to a certain extent by the insistence of the government on sanitation and personal hygiene, with instruction along those lines.

Notwithstanding all that the Indians have suffered at the hands of the white man, when we went to war as a nation, these same Indians subscribed more than \$10,000,000 toward the Liberty Loans; and over ten thousand young braves volunteered for service in the army.

They are ready to become loyal and intelligent citizens if we but give them the kind of help they need.

*Problems*      To heal the bodies of these people from inherited or imported diseases, largely preventable, and thus increase the native vigor of the stock.

To enlighten their understanding, by placing near their reservations, schools which will cooperate with the government schools, and supplement the moral and religious training which these schools impart to their pupils in a limited way only.

To train the girls and women in the proper economy of a household, and the boys and men in a wise and profitable husbanding of the land. Most of the Indian tribes inherited land, and must be taught how to become good farmers and stockmen.

To encourage the promising children of both sexes to a realization of their vocations as teachers, nurses, mechanics, physicians and religious leaders; and when so trained to help them find places in their own tribes where they can exercise their vocations for the good of their tribesmen as well as their own economic advantage.

By example and precept to prove to the Indian the moral power of the Christian home, thus creating a desire to obey the laws of the state regarding marriage, and the further desire to assume the responsibilities as well as the privileges of full American citizenship. Less than one-half of the Indians in the United States have been made citizens of this country.

To foster and stimulate the spiritual comprehension of the Indian, so that his belief in a Great Spirit can become the knowledge of God as his Father, and of the Lord Jesus Christ as his Saviour and Friend.

Gradually and scientifically to render our medical, educational, social and religious approaches through a trained native leadership, thus developing initiative and a proper reaction from government paternalism.

*What we have*      The Board of Missions in 1919 appropriated for work among the Indians in the United States, exclusive of Alaska, the sum of \$67,803. The cost of carrying on this work in fifteen different states is met by the individual efforts of the various bishops who, through personal appeals, secure only enough money barely to carry on the work in the following places:

Evangelical, educational and hospital work among the Arapaho and Shoshone tribes in Wyoming.

Evangelical work among the Indians of the Pyramid Lake Reservation in Nevada, where everyone on the Reservation is baptised.

Evangelical and educational work is being carried on among the Ojibways—the Chippewas—in Minnesota near Duluth, and at Turtle Mountain in North Dakota. Work among the Oneidas about Fond du Lac, Wis., has been so successful that 1600 of the whole 2700 are baptised members.



Among the Winnebagos of Nebraska, and the Shoshones and Banaks of Idaho, we have both schools and Missions, and also among the Utes of Utah; very progressive work is being conducted in Sacramento among the Karoks.

Our Mission and educational work among the Sioux is the most important we have. In North Dakota there are large stations at Fort Totten and at Fort Berthold. In Minnesota, a flourishing work.

In South Dakota the "Niobrara Deanery" comprises the whole Indian Field; it is work among the Sioux tribe only. Cheyenne River Mission includes twelve stations; Crow Creek Mission, five; Lower Brule Mission, seven; Pine Ridge Mission, twenty-two; Corn Creek Mission, eight; Rosebud Mission, twenty-six, with St. Mary's School; Santee Mission, five; Sisseton Mission, four; Standing Rock Mission, six, with St. Elizabeth's School, and Yankton Mission, with two Chapels and a Church.

We have a much needed hospital work among the Navajos in Arizona and New Mexico.

*What  
we need  
General*

Resident preachers and teachers who can speak the Indian dialects.

Manual training schools and leaders.

Nurses and physicians who will educate the old and young in proper social hygiene and in hospitals, and by district visitations show the present and permanent value of preventive medical attention.

Women workers who can teach the Indian girls and women how to make the home life a nursery for truly Christian American ideals.

Enlarged school facilities where schools are already established.

Greater provision for giving the Indian youth a higher education than the established Indian Schools at present afford, most of which never pass the requirements of the tenth grade.

A system of religious instruction for the children and adults, which will present the truths of life to them in terms of their experience, yet with a proper regard for their mental development, giving to all tribes what has been projected for the Dakotas in the "Niobrara Course" in St. Mary's and St. Elizabeth's Schools.

*From the  
Diocesan  
Surveys*

FOND DU LAC: At Hobart, the Government School among the Oneidas has been closed. The property belongs to the Indians. The Oneida Nation, at a council meeting, voted to continue the school if the Episcopal Church will staff and finance it. We have the workers on the field—three native teachers and a sister. It is a golden opportunity for the Church.

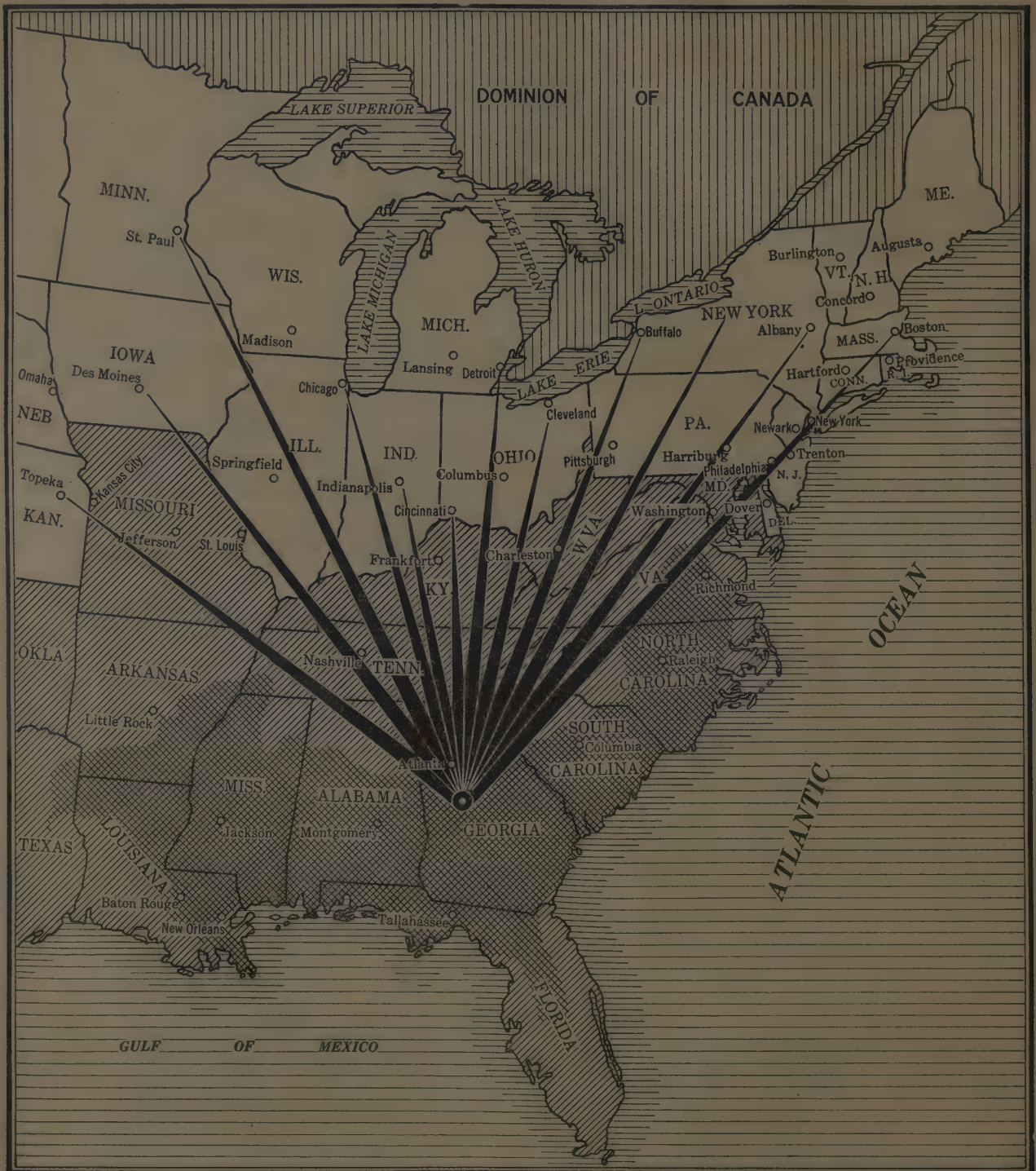
DULUTH: The Government School has failed and been closed. It is proposed to establish an Industrial School for boys at White Earth, and one for girls at Cass Lake.

WYOMING: St. Michael's School among the Arapahos has been so successful that it has emptied the Government School. Government officials are watching it with keen interest. We need new buildings, repairs, a physician, a nurse and increased maintenance allowances.

NEBRASKA: Our school for the Winnebagos turns pupils away daily for lack of equipment and teachers. Land, buildings and three teachers are needed to make the work effective.

SOUTH DAKOTA: St. Mary's and St. Elizabeth's Schools need many improvements, and at least two additional women teachers.

NEW MEXICO: San Juan Indian Mission Hospital needs a tubercular pavilion, running expenses, and salary for a Doctor.



Courtesy of Joint Centenary

THE religious life of the black man has not been entirely neglected by the Church. In 1819 two Negro priests were made Suffragan Bishops, one in North Carolina and one in Arkansas. We have 136 Negro priests and 30,000 communicants in 260 congregations.

Our problem is an increased ministry that will be prepared to teach from the pulpit as well as to preach, in order to increase the understanding of the Worship of God of this greatly "preached-to-race."

Another equally important work before the Church among the States is to stir farming communities to provide better living and housing conditions.

# The Negro in the United States

*The Man Who Was Brought Here Against His Will*

## General Features

THE Negroes compose more than one-tenth of the population of the United States, or nearly eleven million people. One-fifth of this number is estimated to be settled north of Mason and Dixon's line. A great proportion of these migratory Negroes have been drawn north by "the laudable desire to better their material, political or social conditions."

But North or South, there are stirrings and impulses in the currents of their lives which need the immediate and most prayerful consideration and attention of both black and white, in order that these people may be saved to their better selves, and their proper place in the American Commonwealth.

*Problems* In the South, where the Negroes form from ten to fifty per cent. of the population, three outstanding problems confront us, arising from:

1 A greatly increased ministry which will be prepared to teach from the pulpit as well as preach. The real need is to get this very emotional and much-preached-to-race "to sing praises to the Lord with understanding."

2 A well organized educational movement among the States which will aim to stir the farming communities to provide better living and housing conditions, that in many places have not been changed since the days when the black man was freed from slavery.

3 Greater cooperation with the State in its effort to educate the Negroes along lines which will make them useful members of rural, agricultural and industrial communities. This, it is felt, can best be done by placing emphasis on industrial and secondary education rather than on primary schools.

In the North, the problem facing the Church is one of working in industrial communities for a public sentiment to develop a rearrangement of social conditions. This is necessary because of the great influxes of crude, careless, uncouth men and women from the black belts of the South, who must be afforded "decent housing conditions, the advantages of clean recreation and amusement, and opportunities to worship God and be guided in the way of life."

*What  
we have*

Province 1	Congregations, 6; Negro clergy, 5; communicants, 1985
Province 2	Congregations, 24; Negro clergy, 20; communicants, 5887
Province 3	Congregations, 70; Negro clergy, 39; communicants, 8632
Province 4	Congregations, 119; Negro clergy, 50; communicants, 6581
Province 5	Congregations, 15; Negro clergy, 11; communicants, 3018
Province 6	Congregations, 6; Negro clergy, 3; communicants, 579
Province 7	Congregations, 18; Negro clergy, 6; communicants, 1207
Province 8	Congregations, 2; Negro clergy, 2; communicants, 262
	<hr/>
	260                      136                      28,151

In the year 1918, two Negro priests, the Reverend Edward Thomas Demby, D.D., and the Reverend Henry Beard Delany, D.D., were made Suffragan Bishops to the Bishops of Arkansas and North Carolina respectively. This venture is hopeful, and the policies of these Negro leaders should be enthusiastically supported by the Church at large, as part of the obligation resting on the whole Church to deal properly with "one of America's most valuable undeveloped assets," the black citizen of the Republic.



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## THE NEGRO—*Established Type of Missionary Work*

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The following statement of the number of Negro communicants in each State when contrasted with the Negro population for such State, ought to plead eloquently for some very aggressive Church work among the Negro people of our Country:

<i>What we have</i>	States	Negro Population	Negro Communi- cants	States	Negro Population	Negro Communi- cants
	New York.....	134,191	4431	Tennessee.....	473,088	290
	Pennsylvania.....	193,919	2752	California.....	21,645	262
	Virginia.....	671,096	2386	Arkansas.....	442,891	258
	North Carolina.....	697,843	1962	Colorado.....	11,453	202
	Dist. of Columbia....	94,446	1912	Alabama.....	908,282	192
	Maryland.....	232,250	1461	Minnesota.....	7,084	158
	New Jersey.....	89,700	1456	Mississippi.....	1,009,487	149
	Massachusetts.....	38,055	1420	Rhode Island.....	9,529	141
	Florida.....	308,669	1286	Kansas.....	54,030	136
	Ohio.....	111,452	1268	Texas.....	690,049	120
	South Carolina.....	835,843	1228	Nebraska.....	7,689	115
	Illinois.....	109,049	1081	Louisiana.....	713,874	112
	Georgia.....	1,176,987	927	Indiana.....	60,320	105
	Missouri.....	157,452	621	Oklahoma.....	137,612	72
	Michigan.....	17,115	564	West Virginia.....	64,173	71
	Kentucky.....	256,656	435	Delaware.....	31,181	50
	Connecticut.....	15,174	424	Iowa.....	14,973	44
		5,139,897	25,614		4,657,360	2,477

The Church in the South after the war of '61 had to struggle through lean days, and it was not possible for her to furnish for the freedmen of that generation adequate pastoral oversight. The religious life of the black man has, however, not been entirely neglected, by her, and today statistics show that in the entire United States we have 136 Negro clergy ministering to nearly 30,000 communicants in 260 congregations.

The Board of Missions annually appropriates to 4 Districts and 21 Dioceses, \$62,011 in addition to the appropriations made to the American Church Institute for Negroes, and the Woman's Auxiliary for United Offering Workers among the Negroes, \$5360, all of which is used by the Bishops in partial support of evangelistic, hospital and orphanage work, both North and South.

With a view to coordinating and strengthening this educational work of the Church for the Negroes of the South, the American Church Institute for Negroes was organized in 1907. It has concerned itself chiefly with the management and development of our educational work, and with providing means for carrying it on. The Institute is incorporated and has under its supervision nine very promising institutions.

In 1919 the Board of Missions appropriated, and gave through "specials" towards the support of these institutions, \$64,760.39.

On separate pages in the Survey the present work of these institutions will be told and their needs listed.

*What  
we need  
General* More Negro teachers of higher grade, such as are working under the auspices of the American Church Institute.

Much larger funds for the training of Negro ministers.

A good parochial school for every parish in the black belt.

*From the  
Diocesan  
Surveys*

VIRGINIA: Reenforce the work in twelve centers. Program calls for Chapels, parish houses and schools, rectories, remodeling and equipping several plants; increased support for clergy, women teachers and other workers.

SOUTHERN VIRGINIA: Parish houses, Chapels and school buildings, together with two clergy, nine teachers, five social workers, one nurse, needed in twenty-two centers and for the extension of work in the Diocese.

NORTH CAROLINA: Seven Churches; in four of these centers we have no Church building whatever.

Three new schools in strategic places. The school at Pittsboro and St. Michael's School, Charlotte, need remodeling and equipment.

At Louisburg, whose Negro population is 600, we have 302 children in our Church school. Repairs and remodeling are needed, including equipping a domestic-science department for girls, and a manual training department for boys.

EAST CAROLINA: New material equipment and increased support needed in thirteen centers of Negro work within the Diocese.

SOUTH CAROLINA: Equip a hospital at Summerville; building already available. Parish house as community center in Charleston in connection with Calvary Church.

Rebuild Faith Memorial Chapel at Waccamaw.

Systematic extension of work throughout the Diocese; materially increase all salaries.

ATLANTA: St. Matthias', Atlanta, Church and Industrial School needed.

Columbus, St. Christopher's, Church and school with proper equipment and 2 teachers.

Macon, St. Mark's, Church and school, Negro clergyman and partial support.

Griffin, St. Stephen's, a school.

GEORGIA: Strengthening and more adequately equipping the evangelistic and community service work.

School at St. Mary's, Augusta; Industrial and graded High School at St. Augustine's, Savannah. Fifteen teachers needed.

Remodel school facilities and increase teaching force at St. Stephen's, Savannah.

FLORIDA: Workers and equipment needed. Larger salaries for Negro clergy imperative.

Very important work and school at Gainesville, but no equipment.

St. Philip's, Jacksonville, largest Negro congregation in Diocese. Needs parish house and school.

ALABAMA: Three Negro clergy needed: one at Tuskegee, where the famous Institute is located; one in Dallas County, where there is a dense population of Negroes and where our Church and rectory have fallen into disuse through lack of a resident man; one in Montgomery at the Church of the Good Shepherd.

MISSISSIPPI: Three Churches, two Chapels, one parish house; four clergy with increased support for all workers; in Natchez, Jackson, Vicksburg, Laurel, Mound Bayou, Greenville, Gulfport.

LOUISIANA: Additional clergy and teachers for the work in Alexandria, New Orleans, and Shreveport.

A Negro woman desirous of helping her race has offered to donate property at Gentilly, New Orleans, for an Industrial School and Farm. Maintenance will be necessary if the Diocesan Council next January authorizes the taking over of the work.

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## THE NEGRO—*Established Type of Missionary Work*

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**ARKANSAS:** House for the Negro Suffragan Bishop.

Five missionaries, social service workers, a parochial school teacher, scholarships for six Candidates for Holy Orders.

Community house in Little Rock; a sanatorium for tuberculosis patients at Hot Springs; three Chapels; three rectories.

There are 442,891 Negroes in Arkansas, over 28% of the population; 86,000 of them are illiterate. The Church is now contributing for this work through the Board of Missions, only \$1800 annually.

**TENNESSEE:** Community center in Memphis. 52,500 Negroes in city.

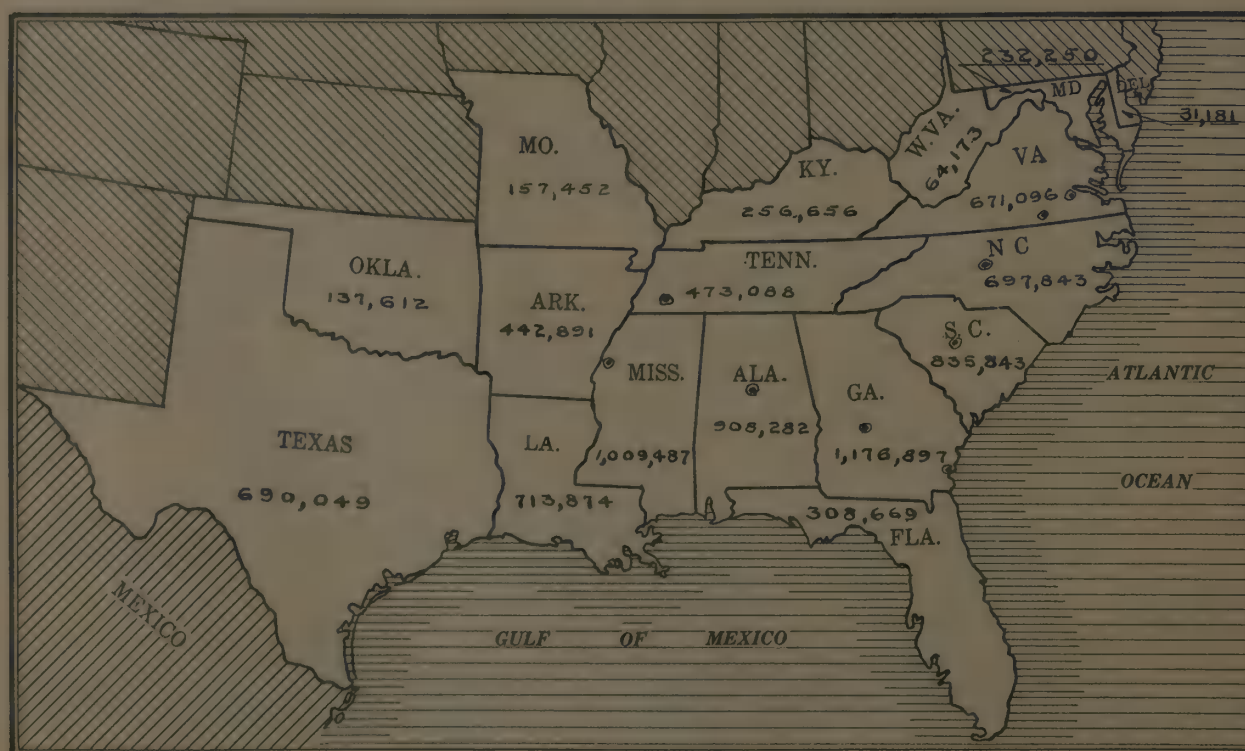
Remodel Church and school at Mason.

Reenforce work in Nashville, Franklin, Columbia, Chattanooga and other centers.

**KENTUCKY:** Parish and community houses as social centers in Henderson, Hopkinsville and Louisville. Social workers needed.

**LEXINGTON:** Large social center in Lexington, gradually to reach surrounding towns. Nurse and domestic science teacher needed.

Mission work should be carried on in Frankfort, where there is a State Normal School for Negroes.



**I**NDUSTRIAL and agricultural education is the greatest need of the Negro. It is essential to bring home to the mind of the young Negro the necessity for industry, and awaken him to a sense of his responsibility in life, and instill in him an ambition for good work, well done—keeping in view financial independence as the reward of honest efforts.

The American Church Institute for Negroes, during the thirteen years of its life, has established official connection with nine schools for the furtherance of education of the Negro along industrial, agricultural, trades, normal, theological and other lines. Domestic science is also taught.

With a sense of responsibility instilled in the younger members of the Race, and the value of industry hammered home, the Negro will find himself.

The rings on this map show the location of the work of the American Church Institute for Negroes.



# American Church Institute for Negroes

## General Features

THE American Church Institute for Negroes was organized by the Board of Missions and began work February, 1906. It was given responsibility for the educational work among the Negroes conducted under the auspices of the Church.

The purpose of the Institute was to give unity to the work and to make clear to the Church the great need of extension and thorough organization.

It was intended to come to the relief of every Southern Diocese by developing in each at least one Industrial High School for the Christian training of teachers and leaders of the Negro race.

The institute embraces two main objectives: First, to enter into official relations with the schools to supervise and coordinate the work of efficient administration and thorough teaching. Second, to make known the necessity, not only to the Church, but to Christian civilization, of providing the money necessary to carry out this plan upon a scale worthy of the Church.

Through lack of the necessary funds, it has been unable to realize its aims in full measure. Its service to the schools has resulted in creating higher standards of Negro education and better administration both in the schools affiliated with the Institute, and in other Negro schools stimulated to higher ideals.

*What we have* In the schools with which it is affiliated, about 2500 Negro boys and girls have been enrolled each year during the past three years.

During the thirteen years since the Institute was organized, it has established official connection with the following schools in Southern States:

St. Augustine's School, Raleigh, N. C.  
St. Paul's Normal and Industrial School, Lawrenceville, Va.  
Bishop Payne Divinity School, Petersburg, Va.  
Fort Valley High and Industrial School, Fort Valley, Ga.  
St. Athanasius' School, Brunswick, Ga.  
St. Mark's School, Birmingham, Ala.  
St. Mary's School, Columbia, S. C.  
Vicksburg School, Vicksburg, Miss.  
Hoffman—St. Mary's School, Keeling, Tenn.

*Proposals* The Negro population of the Southern States represents one-twelfth of the total population of the United States.

The Negro population of the entire country is one-tenth of our total population.

The Bureau of Education of the National Government has repeatedly declared its chief source of supply of properly trained Negro teachers for the Public Schools is from the Industrial High Schools of the Christian Churches.

Four times as many teachers are needed as are now available.

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## THE NEGRO—*Established Type of Missionary Work*

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In the interest of Christian civilization it is most expedient that the Church take this matter seriously and provide the American Church Institute for Negroes with funds necessary to execute its plans.

*What  
we need*

The Bureau of Education of the National Government has said that to enable the Episcopal Church to assume her full share in the training of Christian teachers and leaders of the Negro race, we ought to spend about \$500,000 each year for the development and maintenance of our Industrial and High Schools for Negroes in the Southern States.

The budget which the American Church Institute for Negroes is placing before the Church, has been compiled after a careful study of the needs of the schools with which it is affiliated.

It includes an estimate for the next three years, to enable it to establish connection with, and render assistance to, several other worthy schools for Negroes with which it has not hitherto been connected.

It is hoped the Church will arrange to change the location of the schools hitherto known as St. Mary's School, Columbia, S. C., and the Vicksburg Industrial School at Vicksburg, Miss.

### St. Augustine's School, Raleigh, N. C.

#### MATERIAL EQUIPMENT

New Undertakings  
Girls' Dormitory  
Domestic Science Building  
Nurses' Fire-proof Dormitory  
Laboratory  
Four Teachers' Houses  
Model Farm Buildings

Remodeling—Hospital Building  
Inside Equipment

#### MAINTENANCE

Number New Workers—15 Men  
Salaries for Three-year Period  
Other Maintenance Expenses for Three-year Period  
To Provide Maintenance for St. Agnes' Hospital at St. Augustine's School  
To inaugurate the development of a Collegiate Course to prepare suitably for the Divinity Schools and for the higher Medical and Law Schools for Negroes  
Cost of Running Plant not provided for in Three-year Period.

### St. Paul's Normal and Industrial School, Lawrenceville, Va.

#### MATERIAL EQUIPMENT

New Undertakings  
Boys' Trades Building  
Girls' Dormitory  
Girls' Industrial Building  
Academic Building and Auditorium  
Practice School Building  
Boys' Dormitory  
Horse and Dairy Barns  
Hospital  
Additional Steam Main

Remodeling—Razing Old Buildings  
and Improvement of Grounds  
Equipment

#### MAINTENANCE

Number New Workers—15: 10 Men,  
5 Women  
Salaries of New Workers for Three-year Period  
Other Maintenance Expenses for Three-year Period  
Needs for Three Years to Cover Expansion and Improvements  
Cost of Running Present Plant, not Provided for in Three-year Period

Bishop Payne Divinity School, Petersburg, Virginia

MATERIAL EQUIPMENT

New Undertakings  
Students' Dormitory with Dean's  
Office, Matron's Room, etc.  
Gymnasium with Baths  
Additional Land  
Remodeling  
Repairs to Present Buildings  
and New Heating Plant  
Paving and Improvements to Grounds

Equipment

MAINTENANCE

Salaries of Old Workers with Increase  
for Three-year Period  
Other Maintenance Expenses for Three-  
year Period  
Needs for Three Years to Cover Pro-  
posed Expansion and Improvements  
Cost of Running Present Plant for  
Three-year Period

Fort Valley High and Industrial School, Fort Valley, Georgia

MATERIAL EQUIPMENT

New Undertakings  
Academic Building  
Two Dormitories for Boys  
Library and Assembly Room  
Chapel  
Hospital  
Four Teachers' Cottages  
Heating Plant, Baths and Fire Pro-  
tection  
Commissary  
Boys' Industrial Building  
Girls' Industrial Building  
Horse and Cow Barns and Dairy  
Building  
Sewage Disposal and Septic Tank  
Dining-room, Kitchen and Storeroom  
Remodeling  
Two Girls' Dormitories  
Fences, Roads, Drains, etc.

Inside Equipment

MAINTENANCE

Number New Workers—15: 10 Men,  
5 Women  
Salaries for Three-year Period  
Other Maintenance Expenses for Three-  
year Period  
Cost of Running Present Plant, not  
Provided for in Three-year Period

New School at Mount Bayou, Mississippi

MATERIAL EQUIPMENT

New Undertakings  
Purchase of 100 Acres of Land  
Academic Building  
Industrial School Building  
Dormitory for Girls  
Dormitory for Boys  
Dining-room, Kitchen and Store-  
room  
Principal's House  
Inside Equipment

MAINTENANCE

Number New Workers—6: 3 Men, 3  
Women  
Salaries of New Workers for Three-  
year Period  
Other Maintenance Expenses for Three-  
year Period



St. Athanasius' School, Brunswick, Georgia

MATERIAL EQUIPMENT

New Undertakings  
One Large School Building for General Use  
Remodeling  
Academic and Teachers' Houses  
Inside Equipment

MAINTENANCE

New Workers—8: 4 Men, 4 Women  
Salaries of New Workers for Three-year Period  
Maintenance for Three-year Period  
Cost of Running Present Plant, not Provided for in Three-year Period

Hoffman—St. Mary's Industrial School, Keeling, Tennessee

MATERIAL EQUIPMENT

New Undertakings  
Chapel  
To Buy Present First-class Brick Building, now Rented  
To Finish Present Building  
Building for Social Center Work  
Domestic Science Building with Dormitory, Kitchen and School Building Combined  
Inside Equipment

MAINTENANCE

Number New Workers—2: 1 Man, 1 Woman  
Salaries of New Workers for Three-year Period  
Other Maintenance Expenses for Three-year Period  
Cost of Running Plant not Provided for in Three-year Period

St. Mark's School, Birmingham, Alabama

MATERIAL EQUIPMENT

New Undertaking—Nurse Training and Industrial Building  
Remodeling—Present School Buildings  
Inside Equipment

MAINTENANCE

Number New Workers—2: 1 Man, 1 Woman  
Salaries of New Workers for Three-year Period  
Other Maintenance Expenses for Three-year Period  
Cost of Running Plant not Provided for in Three-year Period

New School near Columbia, South Carolina

MATERIAL EQUIPMENT

New Undertakings  
Purchase of 100 Acres of Land  
Academic Building  
Industrial School Building  
Dormitory for Girls  
Dormitory for Boys  
Dining-room, Kitchen and Storeroom  
Principal's House  
Inside Equipment

MAINTENANCE

Number New Workers—6: 3 Men, 3 Women  
Salaries of New Workers for Three-year Period  
Other Maintenance Expenses for Three-year Period

## Summary

ADMINISTRATION EXPENSES: Salaries of Director, two Field Agents, Secretary, Office and Traveling Expenses for Three-year Period.

EXPENSES OF SCHOOLS AS LISTED ABOVE

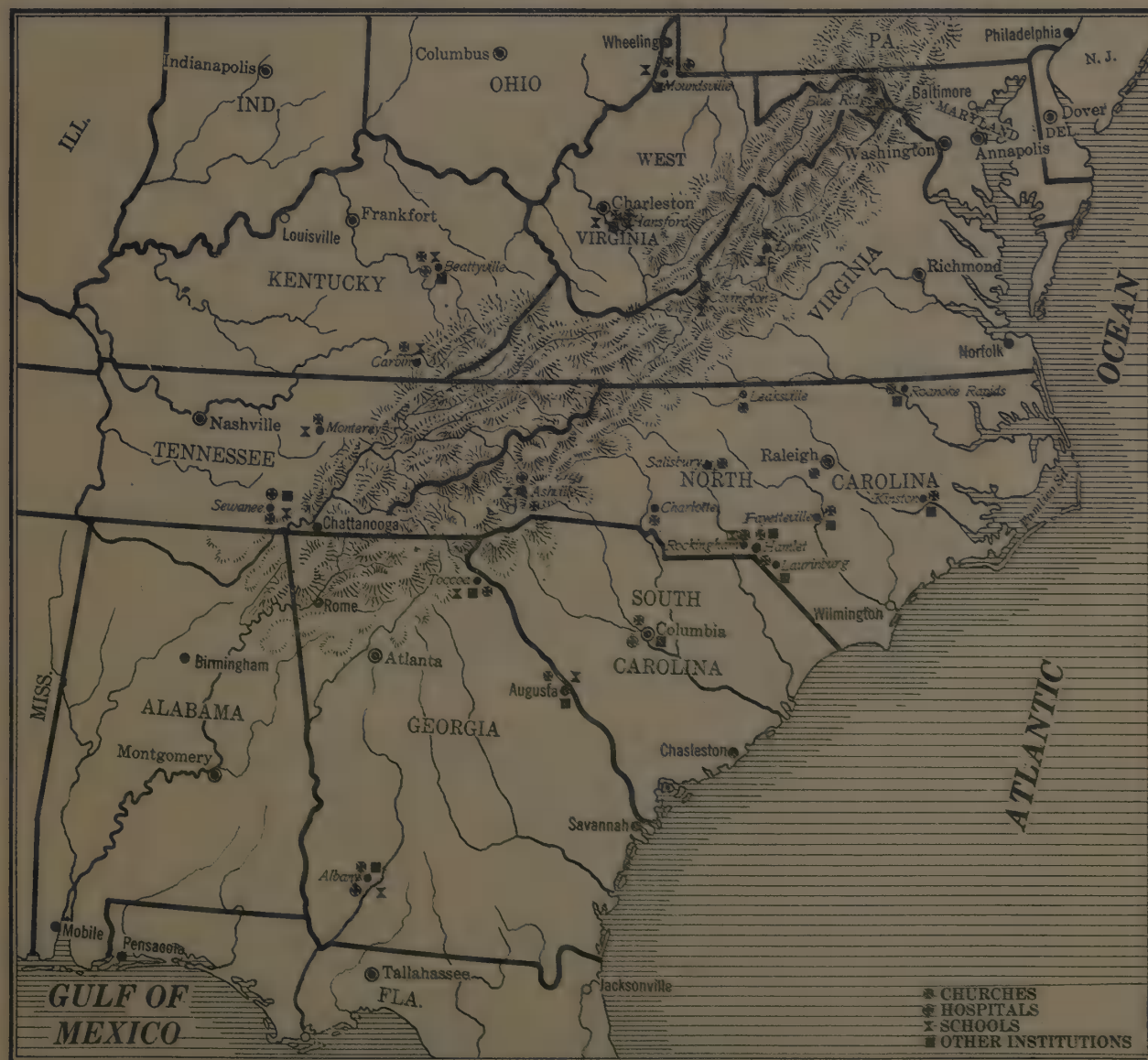
A sum necessary to assist the development and maintenance of the Church High and Industrial Schools for Negroes, which have asked for affiliation and assistance.

# The Dwellers in Appalachia

*Pioneers in the Early Great European Exodus to America*

## General Features

A MOUNTAINOUS region twice as large as New England, extending a thousand miles in length through parts of West Virginia, Virginia, North Carolina, Tennessee, Kentucky, and reaching out into Georgia, South Carolina and Alabama.



As Bishop Burleson puts it: "Most of them broke through the barrier of the mountains and founded new commonwealths in Kentucky and Tennessee.

"But some stopped in the mountains. A horse died, a cart broke down, a young couple could not leave the little grave of their only child; fatigue, illness, the lure of the mountains. Scattered dwellings were reared among the great hills, and a few hundreds, progenitors of many thousands, began a course of life which was to continue unchanged for generations."

This area is largely peopled by the descendants of Scotch Presbyterians who crossed the ocean to seek homes where their personal, religious and industrial liberties would not be interfered with.

Many of them landed at Philadelphia because Penn's Colony was more tolerant than New England. They pushed their way up the Cumberland Valley into Maryland, then up the Valley of the Shenandoah, and the narrow valleys of Southwestern Virginia. They were pressed beyond the Blue Ridge into North Carolina and East Tennessee, gradually taking possession of the great region of the Southern Appalachians.

Their number is estimated to be over 3,000,000. Perhaps one-sixth of them belongs to the Methodist faith and another sixth to the Baptist, both memberships being of the strictly Calvinistic form of worship. Two-thirds of them are practically churchless.

*Problems* To bring the isolated and poor communities of this region into touch with the best results of twentieth century civilization, enabling them to develop proper housing conditions.

To organize themselves into thrifty communities, working for good roads, improved farm production, sanitation, recreation and opportunities for marketing, and joined together by community conferences having in mind the general welfare of the entire group.

To enrich their warped religious experiences with the *whole* Gospel message as this Church has received it.

To create among dwellers in the valley a "social conscience," and a sense of fellowship and mutual interdependence for the common good.

To place women workers in good homes on the mountainsides from which they can work in groups among the lonely and isolated mountaineers who still find it practically impossible to keep in touch with Church services, or any other phase of community life.

To develop the industrial schools to a point where they can serve efficiently the needs of the communities where they are situated.

To develop, from the ranks of the children, leaders who will be willing to dedicate their lives to the widening of the mental, religious and social visions of their kinsfolk and acquaintances.

To equip adequately the hospitals, and establish firmly the Associate Mission Houses which serve as centers for a friendly religious influence and true Christian neighborliness.

To inaugurate a policy of encouraging the people to cooperate with the State in building up an adequate school system, which will ground their children not merely in the arts and sciences, but in the motives, ideals, hopes and aims of religion.

*What we have* In the District of Asheville, North Carolina, we have now a dozen or more Churches and Chapels, each of which is the center of outlying work, and also eighteen schools and three hospitals.

We have in the Valle Crucis Industrial School in Watauga County, N. C., the best developed school for the needs of the dwellers of Appalachia; the electric plant at the school furnishes light and power for the school and for the whole neighborhood.

The Women's Auxiliary has furnished a hall called "Auxiliary Hall" for this school; the Hall has a capacity for 150 pupils and contains in addition, class rooms and dining-room with a kitchen.

Auchmuty Hall is a similar hall that has laundries, offices, library and prayer room. This School has a large farm that makes it practically self-supporting; also an apple orchard. All the modern appliances and helps for up-to-date farming are in use, and scientific farming is taught both in practice and theory.



*What  
we have*

In addition to this farm we have the Appalachian Industrial School at Penland, Mitchell County, N. C. This has a farm of 140 acres, and a capacity for 75 pupils. Patterson School, at Legerwood, Caldwell County, N. C., has a farm of 1300 acres. The old house on the grounds can accommodate only forty pupils, but with a new building the farm could easily maintain 200 pupils. With proper equipment for the shop the farm would soon be self-sustaining.

At Arden, N. C., we have a similar institution, Christ's School, with Normal and Training Departments.

In Virginia, the Archdeacon, with a somewhat large band of workers, cares for 28 Churches and Chapels with their dependent missions, 40 or more in number. These embrace schools, hospitals, dispensaries, clothing bureaus and other helpful agencies, in places suggestively known as Ragged Mountain, Simmons Gap, Shifflet's Hollow and Lost Mountain.

At Dyke, Virginia, we have the flourishing Blue Ridge Industrial School.

In the Diocese of Atlanta we have extension work carried on in three or four places, and in the rural districts about Toccoa.

We have the Mountain Settlement at Dahlongega in the same Diocese.

In West Virginia we have accomplished a great work among both miners and mountaineers, having, at Moundsville, what is perhaps the most extensive and best-equipped single mission in the Southern Appalachians.

There are two large hospitals and training schools in the district, from which 3000 visits in the surrounding neighborhood were made in one year by five district nurses.

At Hansford, we have a Home for Orphans, the Sheltering Arms Hospital, and the Training School for Nurses.

At Charlestown, the Sarah Sprague Upham Memorial House and Industrial Hall.

At Blue Ridge there is St. Andrew's School.

In Tennessee we have a dozen or more centers of work, the most effective of which is the group of Missions surrounding the University of the South at Sewanee. The students of the Seminary have for years carried this on, while the industrial and day schools of the Sisters of St. Mary and the Order of the Holy Cross do much for the children.

In Sewanee, there is St. Mary's-on-the-Mountain Industrial School for Mountain Girls, and the Hodgson Emerald Memorial Hospital.

At Monterey, we have St. Raphael's Institute, and at St. Andrew's P. O., St. Andrew's Industrial School for Mountain Boys.

In Kentucky, heroic work is being done for the mountaineers. Our priest at Beattyville has no less than 20 outlying stations under his care. In all, some 30 missions are spreading education, and inculcating righteousness where before was only ignorance and superstition, apathy and decay.

At Corbin, Ky., in the Diocese of Lexington, we have St. John's Institute and Industrial School, and the Wentworth Agricultural School Farm. The Institute is co-educational, and is one of the strongest institutions we have in the Appalachian District.

Girls are taught all branches of Domestic Science as well as primary, grammar and academy courses; the religious instruction is wholesome. The boys have several lines of vocational instruction in addition to the regular school and college work. Twelve of the graduates are now teachers in the missionary and academic schools of the mountains; six are priests, two are deacons and nine are candidates for Holy Orders.

*What  
we have*

In Wentworth, the latest and most approved methods of scientific farming are taught, and a great deal of the food used in the two institutions is raised on the Farm. It also contributes to the support of the Institute and itself by money raised from the sale of surplus supplies.

Its influence on the surrounding territory is incalculable, for the young people are trained away from the old surroundings of feuds and moonshine up toward a realization of what Christian Citizenship means in duties and privileges.

Of a kindred nature with all this, is the Church's work in the Ozark Mountains, Diocese of Arkansas. We have a number of hill country preaching stations under the care of the Suffragan Bishop; and at Winslow, Arkansas, we have the Helen Dunlop Memorial School for Mountain Girls.

In the Diocese of Arkansas we own a farm of eighty acres with buildings, at Berry Mountain.

The last Statistics give for the following Dioceses:

West Virginia	Arkansas
3 Schools	Helen Dunlop School
6 Teachers	
234 Pupils	Asheville
3 Stations	87 Parishes and Missions
	23 Workers
Kentucky (Lexington)	36 Clergy
3 Schools	24 Teachers
17 Teachers	605 Scholars
287 Pupils	202 Sunday School Teachers
3 Stations	2838 Sunday School Scholars
30 Parishes and Missions	3679 Communicants
Tennessee	Virginia
5 Schools	28 Churches and Chapels with Dependent Missions
12 Teachers	12 Schools
154 Pupils	11 Sunday Schools
19 Stations	28 Workers

*What  
we need*

Women and men to teach the head and train the hand in the industrial schools. Deaconesses and parish visitors to do practical Christian social service among the women and girls, and to develop systematic religious education.

More chapels and more schools strategically placed.

Practically every institution above mentioned needs more adequate buildings, remodelled plants or substantial additions to the teaching staff, together with increased support of the present workers.

St. John's Institute in Corbin, Lexington Diocese, needs equipment and maintenance for its new building. This is on the Wentworth School Farm that is connected with the Institute.

It is proposed to establish a new Industrial School in the Diocese of Southern Virginia.

In the Diocese of Atlanta, the Mountain Settlement at Dahlongega, must have two more workers.

The Diocese of Arkansas needs an Industrial School established at Berry Mountain, where we own buildings and 80 acres of land.

## With the Mill Workers

*“The cotton mills of the South constitute one of the greatest opportunities for growth now before the Church.”*

### General Features

THE Cotton Mills which have sprung up in the New South have largely recruited their operatives from the mountains, supplemented by the toil-worn farmer, whose labor of months had been too frequently submerged in the heavy rains, and the small farmer whose greatest trouble in life was the boll weevil.

This type of industrial growth is the most outstanding development of the South in industry today. North Carolina is next to Massachusetts in the number of cotton mills.

The mill population of the South was practically non-existent in 1880. The census of 1910 gave it as about 3,000,000, and since that time there has been an enormous increase.

South Carolina presents a typical mill situation: twenty-nine counties of the state have mills, ranging in number from one to thirty.

This represents a mill group of workers and dependents of approximately	210,000
Total number of mill-workers in South Carolina	62,904
Number of mills	152
Capital represented (pre-war figures)	\$75,040,171
Communities seemingly without the Church	55
Communities without special Mill Work	80
Counties with no Episcopal Church	4

Cotton mills are scattered in various parts of the South.

In Georgia: La Grange, West Point, Columbus, Macon, Griffin, Albany, Augusta, and other places.

In North Carolina: Kanapolis, Hamlet, Laurinburg, Roanoke Rapids, Rockingham, Salisbury, Charlotte, Raleigh, Scotland Neck, Kinston, Hope Mills, Fayetteville.

In South Carolina: Columbia, Greenville, Spartanburg, Graniteville, and other cities and towns.

Alabama, too, has her quota of mill workers in the manufacture of cotton cloth.

In the North, cotton mills abound in the state of Massachusetts, but particularly in Western Massachusetts.

The mill operatives in the South were lured from the mountains and the farmer from his unsuccessful farm by the vision of “ready-money.” They are of pure Anglo-Saxon blood. They are a tradition-loving, law-abiding people, with a decent regard for convention and a native sense of propriety, even in squalid homes and among the most ignorant.

The sudden change from the freedom of all-out-doors to being cooped up in a small cottage and into the huge hives of modern factories is most disastrous to body, soul, and mind; and the burden of the new, strange and pathetic conditions have fallen hardest upon the children.



Unused to confining labor and accustomed to the sweep of pure, fresh air, the new and strange environments have often proved too difficult to surmount.

The mountaineers have more of the sturdy qualities of their ancestors than do the tenant farmers of the foot hills, but all show the effect of living away from the centers of civilization, where religious guidance is infrequent and spasmodic, and pastors are not well educated; where there are few social or community interests, where the dwellings are isolated, the diet monotonous, unwholesome and deficient in high-grade proteins; and, where, unchecked by any knowledge of sanitation, malaria, hookworm and pellagra deplete the vitality, while tuberculosis and the social diseases contribute their share of misery.

## The Church's Responsibility

It is among such people that the Church is offered an unprecedented opportunity for constructive work. We are called to minister to the members of our own race, often representing honored names, but belated in opportunity and lacking in the intellectual and spiritual culture that more favored conditions have thrown around the rest of us.

The responsibility of the Church is a serious one, if she leave so large a body of our people in the backward condition that many of the mill people now occupy.

We cannot leave it to the other Churches, because we would not only be failing to carry our part of the load, but because we believe we have *something to give them that they cannot receive from others.*

## Danger Lies Ahead

Then, too, there is a real danger in the mill population of the South.

They have come from quiet lives, where there was some leisure to think and to enjoy home life and the great out-doors.

They are brought together in crowds, work long hours that usually begin before the sun rises and continue until dark comes.

The new work makes them restless and nervous, and prone to seek pleasurable activity when the week's work is done—activities that take them away from the Church and religion.

Social life and activities they must and will find, and it is the duty of the Church to furnish the right sort of social life and activity.

*In time of need they will be left without the moral support that comes from a proper recognition of God, if we look lightly upon our responsibility.*

"The work of the Church among the mill people is the most vital in the country," stated a prominent educational official, "and, if you fall down, and don't 'carry on' to a successful culmination, the rest of us may as well quit. The mill managers are willing to do much, but what they do will come to naught if the Church fails to take advantage of her great opportunity, for 'the life is more than meat, and the body is more than raiment.'"

## Mill Owners Alive to Needs

The mill owners are fully aware of the manifold needs of the operatives, and many of them provide agencies for their comfort and the alleviation of their trying situation.

Many of the mills provide medical dispensaries, kindergartens, etc., for their operatives. The houses are owned by the companies and are let to the workers at very nominal rentals.

Looking over the past, it can be seen how, first in England, then in New England, the introduction of machinery drew to the factory town the rural population. Generally the effect upon the operatives was mental, moral and physical deterioration.

The consequence to the industries was that the increasing demand for the better class of operatives became more and more difficult to meet. The wastage of life, and the growth of the slums at this stage was appalling in both countries.

*Problems*     The Church has a message for these workers that cannot be undertaken or performed by the owners of the mills. Through the Church Services and the Sunday Schools, they are taught the higher religious ideals, and through settlement house activities the Church ministers to their physical and social welfare.

We are in the mill-work field, in which the Church has blazed the trail, and which rightfully belongs to the Church. We can keep it and develop it only as we are willing to make it our own.

To educate the mill worker so that he may make the most of his life, providing night schools for the workers, kindergartens and day nurseries for the very young.

To provide hospitals for the care of the worn-out and ill workers of both sexes; and for the babies, who, in industrial communities suffer greatly from mal-nutrition and other forms of disease resulting from ignorance and neglect.

To bring to the field courage and patience, and be prepared to invest reasonable capital, and to work with zeal, being sure that the money will be paid back in very full measure—a rich return in money, lives and character.

To awake to the realization that this is a crucial time with the mill workers, and that the expenditure on the part of the Church will be amply justified.

To fill the need of recreational activities, and furnish staff and equipment for bringing home to the busy bees of the life-hive a spiritual uplift, peace and content.

To make it the business of the Church to ameliorate the hardships of the living conditions in the mill communities wherever located. A welfare worker of national reputation observes: "Too much scarcely can be said on the subject of better living conditions. The need is imperative."

To teach the women and girls the preparation of food, cooking, domestic sanitation, the care of the sick—in fact everything that makes for health and happiness.

The Church, if she would put herself to the task, at this juncture can act as the organizer and director of the forces working for justice and fair dealing on the part of the mill owners and managers.

To direct and control the forces acting upon the awakening minds of the operatives, so that they may know how to choose the good and refuse the evils with which they are, in the very nature of their lives, brought into contact.

To group our work on county lines, or in the thickly settled communities, adding more workers and better equipment, and by aiding those who are already working in mill towns to undertake a more extended program.

To remember that the work is being done in a pioneer way; where there are no traditions of loyalty, more attention and ministration is required than is given to settled congregations. Once-a-month services, with no Sunday Schools, will not do.

*What we have*     Realizing the great need and opportunity for such services by the Church, many Bishops in Southern Dioceses are embarking upon it.

We have well established work at La Grange, Georgia; also in the following towns and cities of the Diocese of Atlanta: Columbus, Manchester, Macon, Griffin.

In the Diocese of Georgia, work in Augusta is very flourishing, having outgrown its plant; also the work at Albany which is to be greatly enlarged.

In the Diocese of North Carolina, work at Salisbury, Charlotte, Raleigh, and Roanoke Rapids, has been so successful as to need greatly increased facilities. It is among the cotton mills exclusively.

In Leaksville and Spray, Rockingham, Scotland Neck, Hamlet and Laurinburg, the work is most encouraging.

We have made an entry into the new town of Kanapolis.

In the Diocese of East Carolina, at Hope Mills and Fayetteville, the work has met with such success that the plants need to be enlarged.

At Kinston, we are the only body working in a large mill section. This place, too, has outgrown its accommodations.

In the Diocese of South Carolina, at Columbia, we have the Satterlee Settlement House.

At Graniteville, our work has become well established, and covers four cotton mill towns.

At Spartanburg, the work extends into several of the mill villages surrounding the city, and is in a flourishing condition.

In Greenville, we have made an entry in a new field of over 25,000 mill people.

Active work has been begun among cotton-mill workers in Lowell, Massachusetts.

## La Grange

### *Our Initial Enterprise in Mill Settlement Work*

About 1907 a young, zealous deacon left his home in Atlanta, to take charge of three missions on the Atlanta and West Point Railway.

The towns were similar to many others found in Southern Dioceses. In each was the usual snug little chapel, a corporal's guard of faithful communicants, and a strong prejudice against the Church.

Many visits to the mill districts of La Grange, and a resulting knowledge of the restricted life of the people, confirmed the young deacon in the idea that here lay the golden opportunity of the Church.

Battling against much prejudice, which finally melted away, the small beginnings have grown into splendid, efficiently-run settlements and hospital work.

The settlement plant at Unity and Elm City Mills—La Grange—valued at \$30,000, is composed of a Mission House, containing a large auditorium used for services, a library, a hospital, baths, etc., and a splendid dormitory for workers.

These have been equipped as the needs of the people have required, and are so planned as to become the training school for workers in this line of the Church's activity.

Seeing the possibility of this work the mill owners have practically furnished it in its entirety. But this renders the Church an employee of the mills, and one that can be discharged at the pleasure of the mill owners.

These owners are willing to continue the volume of their financial assistance, and when the Church sees fit to supplement it adequately, they are willing to turn the control of the work over to the Church. Its permanency would then be guaranteed.



As it stands now they have the right to substitute any other religious body for us, if they see fit to do so.

The settlement at La Grange was started by the mills furnishing two-thirds of the cost, one-third and the workers being furnished by the Church.

The mills furnished the money to build what is the equivalent of a parish house, with living-rooms for four workers. As evidence of their faith in the rector, the mills also supplied two-thirds of the cost of a hospital and provided two kindergarten teachers.

Every time there has been need of expansion there has been a corresponding increase in support from the mills, until now, \$95,000 has been set aside for building a new hospital with sixty beds, and two additional community houses, each of which will provide for a kindergarten, clubrooms, and living-rooms for a staff of six.

These two branch settlements are working already.

The work covers four mills.

Thousands of men, women and children work in these mills.

Under the State law in Georgia, children under fourteen years of age are not permitted to work in the mills, but orphans of twelve are exempt from this ruling.

We are continually receiving inquiries from other mills about our work at La Grange, and our trained workers are sought after to conduct similar work in fields in which we have not entered as yet.

Two Missions—the Good Shepherd and the Holy Comforter—are located at Southwest La Grange. We have one warden, one deacon, one dean, one housekeeper and club-worker, one settlement nurse—at Elm City and Unity Mills—three graduate nurses, one kindergarten teacher.

At Spinning Mill Branch, one kindergarten teacher.

At Hillside Branch, one head worker—nurse—one settlement nurse, one kindergarten teacher, one housekeeper.

The training school for nurses was opened in 1912.

## Churchill Satterlee Settlement House

At Columbia, S. C., is the Churchill Satterlee Settlement House and Trinity Chapel.

These buildings are located in the center of the mill district, where there are five large cotton mills—Olympia, Granby, Palmetto, Capital City and Richland.

Each of these mills employs hundreds of men and women.

In South Carolina, children of fourteen are permitted to work in the mills under the National Child Labor Law, which went into effect, April, 1919, permitting children in all of the states and territories to work in mills and factories when they have reached the age of fourteen.

### RECREATION

Monday and Saturday afternoons the children are gathered in large numbers in the Library of the Satterlee Settlement House, to hear stories, play games, see pictures, and to borrow magazines for home-reading. Toys are provided for the younger children.

#### COOKING CLASSES

Teaching the women of the mill settlements to cook has been found very helpful. "The Little Mother," so well known on the East Side in New York, is also found in abundance among the mill classes. These are the children of the women who are employed in the mills—the eldest girl, even though she be not more than twelve years of age.

"The Little Mothers" are taught how to prepare food and how to cook it. They are given lessons by trained nurses in the proper administration of baths to little brother or sister.

#### SEWING CLASSES

Are held on Thursdays and Fridays in the assembly hall. Most of the children, who come to the sewing classes are unable to thread a needle or hold a thimble when they begin, and, within a short time, they do most creditable work on bags, towels and aprons.

#### VISITING NURSES

Visiting in the homes of the mill workers is an important part of the work in this field. Our missionaries go among them as friends and neighbors, and are able to get very close to them and advise them and help them in numerous ways.

#### CARING FOR SICK BABIES

In conjunction with the work among the boys, girls and women, Churchill Satterlee Settlement does considerable work among the babies, treating all varieties of disease, but principally mal-nutrition patients.

*What  
we need*

In Gastonia, N. C., there are twenty mills, and nothing has been done as yet in the way of welfare work. The responsibility at Gastonia is great, for with the success or failure of the work in this mill center, lies the work of influencing the lives of thousands of operatives for good or evil.

A welfare worker from La Grange was recently asked to undertake the welfare work at Gastonia. *The work to be under the control of the mill.*

To erect night schools, where needed; also day nurseries, more settlement houses, kindergartens, hospitals; provide facilities for recreational activities, for caring for the sick and looking after proper housing conditions, and other comforts of the mill operatives.

To secure young Churchwomen for training as nurses and kindergarten teachers.

*From  
Diocesan  
Surveys*

ATLANTA: La Grange Settlement and Training School. Needs one hospital and two community houses, with increased staff and support of twenty-three workers. The mill owners will bear half of the entire expense of building and maintenance.

Manchester. Population of about 4000. Clergyman and new building needed.

Columbus. Population of over 22,000. One clergyman, two women workers, new building needed.

Macon. With a mill population of 10,000. Two women workers and new building, for work among mill and industrial workers.

Griffin. With a population of 8000. Two workers and new building needed.

GEORGIA: Albany. At the cotton mill settlement, workers and buildings needed. It is believed that if the Church will furnish the leadership the mill management will meet the bulk of the expense. Great need for day nursery, library, gymnasium and swimming pool.

Augusta, Christ Church. One Deaconess; rectory; remodeling and equipping plant.

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INDUSTRIAL WORKERS—*Purely Missionary Work in Specialized Form*

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*What we need*    NORTH CAROLINA: Kanapolis. New town of 8000. Have land; need Church and clergyman.

Leaksville and Spray. Twin towns. Leaksville has 2500 cotton mill operatives; Spray has ten cotton and woolen mills employing about 8000. Needs one additional clergyman, three parish visitors, parish house at Leaksville, Church and rectory at Spray.

Hamlet and Laurinburg. Clergyman and deaconess needed.

Roanoke Rapids. Population made up entirely of cotton and paper mill operatives. Needs one man lay worker, one woman mill settlement worker, increased support for rector, rectory, Ford car.

Rockingham. Surrounded by eleven cotton mills employing 6000 or 7000 people. One clergyman and one teacher needed.

Salisbury. Cotton mills and various manufacturing plants being built. Two mission Churches—St. Paul's and St. Peter's—strategically placed to minister to them. One clergyman and one parish visitor needed. Also a rectory at St. Paul's.

Charlotte, Chapel of Hope. Center of a growing textile industry. We have practically an open field; one small Methodist Sunday School, the only other agency in the mill community, a social service program calling for equipment and a social worker.

Raleigh, St. Saviour's Chapel. In center of cotton and knitting mills, railroad shops and lumber industry. Has Chapel and parish house. Needs one clergyman and one social worker. No other religious body is meeting the need.

Scotland Neck. Two cotton mills. Parish house needed for social work. Half the cost to be borne locally.

EAST CAROLINA: Kinston, Christ Church. Two cotton mills—about 5000 operatives. No other religious body working in this mill section. Needs a community settlement house and trained woman-worker.

Hope Mills. Clergyman and woman-worker needed; remodeling plant.

Fayetteville. Woman-worker needed; remodeling plant.

SOUTH CAROLINA: Greenville. Clergyman needed to open work among 25,000 mill people.

Spartanburg. Extend the work already being carried on in the mill villages. One additional clergyman and four women-workers needed.

Columbia, Trinity Mission. Satterlee Settlement House. Enlarge and make permanent the Hospital for Babies. One additional clergyman and six women-workers needed.

Graniteville. Four cotton mill towns. Reenforce our well-established work. Needs one deaconess, one nurse, one teacher, one deacon or layman; new equipment and maintenance of plant.



# The Rural Problem

## General Features

**T**HE rural problem is found wherever there is open country; that is, all over the United States, from coast to coast, from the Dominion to the Gulf.

Every state in the Union presents the problem of bringing to the man still confined in the open, or cribbed in the county-seat, the whole Gospel of our Blessed Lord and His Church.

The rural problem is the problem of developing group consciousness and a social conscience. It is the problem of saving people from falling into that state of life where social converse is best described by the phrase, "whose talk is of bullocks."

This Church can make her "parish" ideal a great factor in the solution of the rural problem because the "parish" idea is really a "community" idea.



*Courtesy of Joint Centenary*

**T**HICKLY woven dots along the Eastern Coast of the United States—shown on this map—indicate the densely populated areas of this country, where the big cities abound.

Going West, the centers of life are more scattered. Going South, the distances between the larger cities are even greater; until you get to the far West, and there you find but few indications of large cities.

Our Rural Problem centers around the hamlets, villages, small cities, and in the farming districts.

The work of many rural persons keeps them busy every day, and many of them drift away from the Church.

It is estimated that 25,000,000 of people, living in rural communities somewhere between Maine and California, or Washington to Florida, have no Church affiliation. To win these souls to a sane expression of religious life is a genuine task and constitutes the Church Problem.

The call of today is the call to rural statesmanship. In the small town and in the open country, thinking men and thoughtless men are awaiting constructive Christian leadership. The legislation of our land lies largely in the hands of the man from the country.

If the message of the Holy One of Israel is to be ingrained into the thought, speech and daily life of the tillers of the soil and the traders of the villages, whose votes greatly influence legislation, the Church must set herself at once to rediscover to her children the Message of the Testaments as it affects present-day life on the farm and in the village.

*Problems*      Approximately 50,000,000 people form the rural population of our 87 Dioceses. Investigations show that a general average of at least fifty per cent. or 25,000,000, have no Church affiliation. To win these souls to a sane expression of religious life is a genuine task and constitutes the Church problem.

The Rural Problem deals with the small country villages as well as with the strictly farming and grazing districts.

On the larger isolated farms throughout the western middle section of our country the people, especially the young, have been so neglected and permitted to be out of touch with Church life and every other form of community interest, that they have been well characterized as "confined in the open country."

The young men and women will never come to our Colleges, Theological Seminaries and Schools unless such extension work will change the habits of thought and their uneconomic way of doing things.

Our Churches must become what they were in former days—constructive agents for community building.

The State Colleges of Agriculture can be made the leaders in progressive Christian living throughout rural communities.

At Manhattan, Kansas State Agricultural College, February, 1917, fifty-one young men and women signed a written pledge to invest their lives for Jesus Christ in the open country.

From such institutions are coming the trained young men and women who are helping build up a new rural life.

*Aims*            The Nation-Wide Campaign will enable the Church to set up a policy which will include the following efforts:

Establish a rural work department under competent leadership.

Establish a "Demonstration Rural Church" in every Diocese.

Train seminarians in rural sociology, economics, and homiletics.

The Province of the Southwest proposes to place a group of trained mission preachers in the Field to present the Church's Message to the unchurched people in that Province.

Many Dioceses and most of the Missionary Districts of our Church are meeting this rural problem, in a small or larger way.

Maine has sections as remote from centers as has Colorado or Wyoming.

North and South Dakota, Wyoming, Idaho, Oregon, Nevada, Montana, Spokane, the valley of San Joaquin, Arizona, New Mexico, Texas, Oklahoma, Kansas and Nebraska, the states that border on the Mississippi and those that include the Appalachian Mountains, all have recognized the great need for this work and are bending every energy towards supplying preachers and teachers for the isolated districts.

Every Diocese and Missionary District that has rural work needs automobiles to enable a clergyman to serve the many parishes that are under his care.

The opportunities revealed by the Diocesan Surveys are shown by typical examples.

*From  
Diocesan  
Surveys*

MAINE: Nearly half the communicant membership of the Diocese is in small towns and rural sections with only eighteen clergy to care for them. Large areas comprising towns of from 1000 to 3000 population have no work of the Church in them at all. Three general missionaries, adequately supported, are needed in this field.

EAST CAROLINA: A large territory comprising seven counties neglected by the Church and not served efficiently by any religious body. Many towns of 1000 to 1500 population.

We propose to enter two which are entirely unchurched and to strengthen our work in four others where we are the only body in the field.

The program calls for twenty-three Churches, five women workers for social service and educational work; more adequate support for the Archdeacon and other workers already on the field. About fifty volunteer workers from St. James' Church, Wilmington, and from other towns are giving part of their time to this work.

MARQUETTE: The upper peninsula contains about 250 communities with population of less than 500; farming or mining communities; a considerable foreign element. Large numbers of these towns are without any Church influence whatever.

It is proposed to establish Sunday Schools with up-to-date equipment in about seventy-five of these towns, with well-trained teachers. It is estimated that 2000 children will be reached in this way. This plan is already in operation in several places with remarkable success.

SALINA: The whole work is essentially rural. It is proposed to add five clergy a year to the staff during the three-year period; these men to be modern circuit riders, using the "little red school house" and other agencies in the evangelistic work of turning scattered communities into neighborhoods.

KANSAS: Outside of the few larger cities in Kansas, the rural sections have but few Churches and parish houses, and too few clergymen.

Our Church seems not to be understood and must be explained to the masses.

Most of the Churches in sixty parishes and missions are old and inadequate, with but few parish houses.

The crying need is for more parish houses and community work for both sexes.

About Baxter Springs, community workers are needed in the zinc mining district; the same is true of Eldorado, a mushroom town in the midst of the oil fields.

ALABAMA: Six missionaries, equipped with Ford cars, to reach fifteen agricultural and industrial counties where we have no work.

TEXAS: Eighteen counties, with a total population of 400,000, where there is no Episcopal Church. With men and equipment we can reach these people. The Diocese has laid plans to increase the financial support of its rural work by 50 per cent.



# CHRISTIAN AMERICANIZATION

## *Foreign Missions at Home*

### General Features

AMERICANIZATION of the foreign-born and their children is the foremost problem of our country's after-war reconstruction. Nearly 20,000,000 people in the United States are of foreign birth; about half of these cannot read or write the English language. They have in general been neglected, unappreciated, forced to segregate, not given opportunities for what is best in American life.

This is our fault. These neighbors of ours are a means or a menace; a means, if given a friendly hand, to the upbuilding of our country; a menace, if let alone to be organized by the forces of discontent. Awakened to the need and the menace, our Government schools, industrial corporations, and countless agencies and societies are working at Americanization in earnest.

The achievement of assimilation, however, and a safe democracy requires religion. Man is a spiritual being, and his whole nature cannot be transformed except by spiritual influences. The State and secular agencies can touch only the intellectual part of man, and in part minister to his physical well-being.

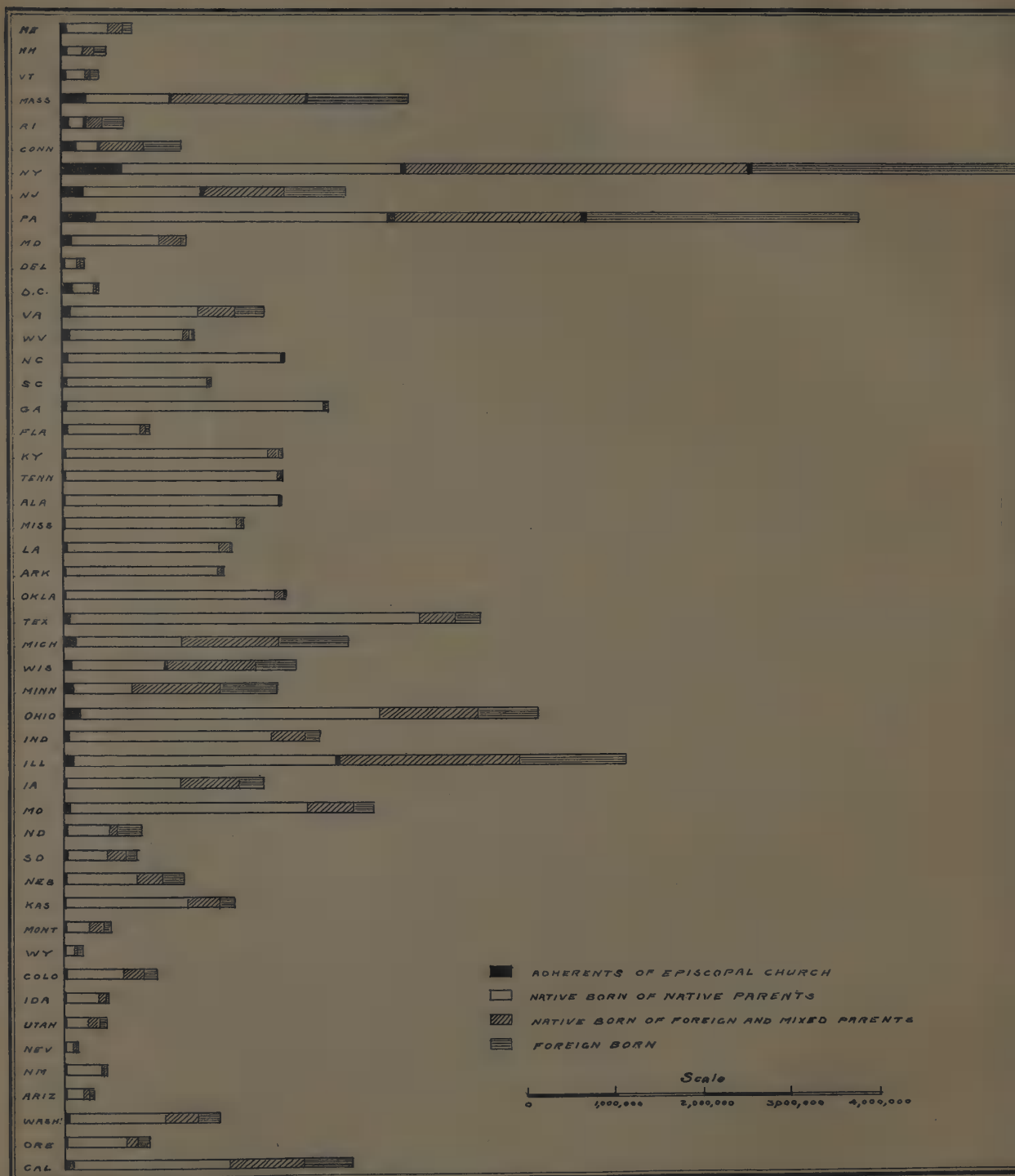
Far more than one-half of these foreign-born, energetic, industrious and ten times as prolific as the native, are not here attached to any Christian body whatsoever. Nor will the situation be altered much numerically by either the stoppage of immigration or a large emigration. If, through the neglect of our Church, or others, the foreign-born and their children are allowed to develop with their spiritual nature untouched, and the result be a revolution which shall sweep away the old ideals, and this Republic cease to be, upon whom will the responsibility for the disaster rest?

Other Churches have recognized their responsibility, and for some years past have been expending millions in study, organization, training, equipment, publication, workers. They have invested boldly, and their investments have yielded splendid results. Had our Church, instead of doing in general nothing, but made like investment, we would have gained far more; for the majority of the unchurched immigrants have lapsed from Churches of liturgical worship, full Gospel, Episcopal ministry, sacramental life. It is not a matter of proselyting, but of shepherding the unshepherded; of saving countless lives from atheism and our country from its result.

Moreover, our American Church itself, needs the richness of spiritual life that will come from the effort to provide for men of every race. These foreign neighbors of ours have as much to give us as we have to give them. They can make this Church really as American as America herself.

The children of the foreign-born number about 25,000,000; a large proportion of these are unchurched and are both a grievous menace and a great opportunity. Their criminal record is increasingly above that of the native-born. They look down upon their parents, and quickly absorb American independence with the vices instead of the virtues. Yet, of those who have been given the chance, their achievements have been notable.

In 1914, after eight years of work, the Presbyterian Board of Home Missions reported over four hundred Churches using a foreign language, with nearly 34,000 children in their Sunday Schools. The last Annual Report of the Baptist Board gave a list of over eleven hundred of their Churches and Missions that conducted services in a foreign language. Can any Church desire an investment yielding better returns? We should strongly maintain, however, that the English language be used as soon as possible.



THIS might well be called the "Chart of the strangers within our gates." One-fifth of our total population is foreign-born or less than two generations in America. The fact of foreign birth does not in itself make the problem; it is the divergence of ideals, traditions, beliefs and speech. In this land the East meets the West, and the two must be thoroughly fused if governmental solidarity is to be maintained. Only one force can accomplish this: The Church, by teaching the duties of Christian citizenship, its ideals and obligations.

Every state presents both a home and a foreign mission field; opportunities for Social Service and Christian Education. The great industrial states have cities that are perfect babels. Here is the direful menace of wrong interpretation and misapplication, unless the Church teaches the true meaning of liberty and happiness.

Where, here and there, our Church has tried at this problem, despite lack of organization, policy, training, and, except in a few cases, proper equipment, we have gained notable results. We have a good nucleus of experienced workers for the beginning. What we have accomplished may be multiplied many hundred-fold throughout the nation, if our Church people so will.

This year, at last, our Board of Missions has created a special department of Domestic Missions to establish this new work. This department, under an expert Secretary, in constant consultation with those who best know, including the Federal Department of the Interior, has formulated definite, large, nation-wide, thoroughly American policies and plans. These include the essential training of leaders. These call for more than a hundred volunteers to give their whole time, and thousands, part time. We must do it in the large, or not at all. This is a high venture for Christ and our Country.

For the Americanization of the people of this country or from any other country, there is no power equal to that of the religion of Jesus Christ, and it is only through this that our Nation can be welded into one.

For the carrying out of the Church's Mission, the spread of Christ's Kingdom among all men, here is an obvious duty and opportunity of ministering to multitudes at our very doors. "Feed my sheep; feed my lambs."

Here are what some have said on Americanization:

"These men are our charge. Ignobly put—it will pay. More manfully said—it is our duty. Worthily—it is our opportunity."

—*Secretary Lane.*

"No greater work can be done by a philanthropic or religious society than to stretch out the helping hand to the men and women who come here to this country to become citizens, and parents of citizens, and therefore do their part in making for weal or woe, the future of our land."

—*Theodore Roosevelt.*

"Whether you call this action, social service corporate self-interest, or Christian brotherhood, it must be undertaken now and pressed with all the vigor of a battle."—*Bishop Lawrence.*

## The Italians

### General Features

THERE are about 4,000,000 Italians in the United States, including their native-born children. There is not a State in the Union without Italians; not only in most of our largest cities, but in many of the smaller, their numbers are very large.

Their largest centers are New York, perhaps the largest Italian city in the world; Philadelphia, Chicago, San Francisco, Providence, New Haven, Bridgeport, etc. Crowded together in unsanitary tenements or dirty mining shacks, ignorant, poor and without understanding our language, customs or laws, they find life hard and with no wholesome recreation open to them.



*What others are doing* From one-third to one-fourth of the Italians in this country are loyal to the Roman Church, which has 150 Missions and Churches in America, distinctly Italian.

The Presbyterian Church was the first to enter this field, and has seventy-four Churches and Missions; the Baptist Church has seventy-five Missions, and the Congregationalists twenty-one, with fifty accredited to the Methodist Episcopal Church.

The total Protestant population of Italians in this country is about 20,000; this leaves nearly 3,000,000 who are principally materialistic or socialistic, because nothing better has been offered them.

Twenty-three towns and cities in New England have among them Italians to the number of 500 to 2500 each, for whose religious life no provision is being made either by the Roman or the Protestant Churches.

*What we have* We have twenty-two Italian Missionaries in active work, and a few deaconesses and women workers.

In Boston, a beautiful Chapel for the Italians has just been erected, costing with equipment \$35,000.

In New York, fourteen Italian Missions. The others are in Chicago, Gary, Ind.; Youngstown, Ohio; Wind Gap and Philadelphia, Pa.; Hartford and Bridgeport, Conn.

The work in most part is poorly equipped, yet most successful, but it is only a drop in the bucket to what we can and should do.

*What we need* The scope of the Italian work is much more than parochial. It is like that of the Indians and Negro: a special, nation-wide problem.

Unification in training and methods, not isolated experiments.

Strengthening in certain centers.

Building Churches and Chapels suitable for the Italian need of color and light.

Training and providing more Italian clergy.

Providing deaconesses and women workers, who are essential in the proper conduct of the work among children and mothers.

Teaching American citizenship and ideals, in conjunction with lessons in English.

Wholesome recreation and social life.

Providing at least two itinerant Italian Missionaries to survey and establish work in new places.

Publication of periodical in Italian and English, and other literature for Americanization and religious education.

2 General Missionaries  
Traveling Expenses  
Supplementing Salaries  
2 Colporteurs  
6 Women Workers

Hymnals  
Periodical  
Other Publications  
Emergency Equipment Fund  
Conferences

# The Scandinavians

## General Features

SCANDINAVIANS, foreign and native-born in the United States, number about 4,000,000—4% of our total population. About one-half are Swedes, one-fourth Norwegians and one-fourth Danes. They are found in every State in the Union, but especially in the Mid-west, Northeast and far West.

They are intelligent, thrifty, a solid part of our population. They came from lands where the National Churches are Episcopal. They were brought up on the collects, epistles and Gospels, a liturgy much like our own, careful preparation for Confirmation, deep reverence for the Holy Communion; but in the United States over two million of them are unchurched.

We have a special duty and opportunity toward them: to minister to these neglected children of our sister Episcopal Churches, and bring them to think and worship in our American language. This duty could and should have been adequately fulfilled long ago.

*What others have* Many and strong Lutheran Scandinavian Churches, largely administered in the Scandinavian language. They have a large number of clergy, congregations numbering thousands, with many Theological seminaries, colleges, immigrant homes and other institutions.

Baptists, Methodists, Congregationalists and others have flourishing Missions.

*What we have* Bishop Kemper and his Swedish pupil, the first graduate of Nashotah, began work in Chicago sixty years ago. Since 1877 the work listed below grew in the Mid-west and in the East, fostered by our Swedish General Missioner.

Seventeen Parishes and Missions	2339 Communicants in Swedish Parishes
Seven Rectories	4132 Communicants in English-speaking Parishes
Eleven Priests	23,792 Children Baptised by Swedish Clergy

*What we need* The work should aid in every way the policy of assimilation, with services in English introduced as soon as possible. Children desire services in English.

All men ordained for work among Scandinavians to preach and conduct services in English as well as in the Scandinavian language.

Work of putting Swedish people in touch with our English-speaking parishes can easily be accomplished, as it has been, if we have a proper working force.

Four general Swedish missionaries for different sections of the country.

Salaries of clergy should be supplemented until parishes become self-supporting.

As with other races, so especially with this, professorships for training workers are needed, also scholarships for students.

A periodical in Scandinavian languages and English, also, is necessary.

Four General Provosts	Other Publications
Traveling Expenses	Emergency Equipment Fund
Supplementing Salaries	Conference
Periodicals	

# The Czecho-Slovaks

## General Features

**T**HREE-QUARTERS of a million of this interesting race are our neighbors in the United States, from the Connecticut Valley and Bohemia, N. Y., to Moravia, Texas, and Seattle, Washington. 100,000 are in Chicago, 50,000 in New York, and a large number in Nebraska.

Thrifty, law abiding, careful of their children; as a rule property owners, they are prosperous farmers in the Northwest. When in tenement districts they are considered, so say New York authorities, the cleanest of the city's poor.

The rise of their nation from the great war is known and admired by all. When asked confidentially what is their religion they say, "The John Huss Church," an ancient sister Church to ours.

Our opportunity is unique and must be grasped now. Nor are they to be reached by ways similar to any other foreign race.

In America, Czechs, hardened by centuries of ecclesiastical oppression, are suspicious of any Church, and have seemed content with their "Sokols," social community organizations of excellent methods, yet, as their ancestors fought for religious freedom with the Chalice embroidered on their shoulders, so they instinctively hunger for the Sacraments.

Two hundred thousand are claimed by the Roman Catholics, less than 50,000 by Protestant Churches. 500,000 are unchurched. The Presbyterians head the list with forty-four Czech Churches and 2500 members. They expend \$21,250 annually. The Methodists, \$10,900, mostly for social work among the Czech peoples. A large freethinking propaganda is active among them.

Years ago we had the beginning of a splendid work in Chicago with a Sunday School of 800. The rector left, the work was abandoned.

A Church in New York made a fine beginning with 200 in their Sunday School. Then the Church was given up and sold, because the "Americans" had moved away from the neighborhood and 50,000 Czechs lived there instead.

*What we have* In Bohemiaville, N. Y., we have a good work among them.

In Westfield, Mass., in a community where live 500 Czechs, our small mission Church gets its choir and most of its Sunday School from these people; 50 children have been already confirmed.

*What we need* Our work should be distinctly religious.

A survey is needed by our expert. With proper handling the field would yield large results.

Some bi-lingual tracts should be printed explaining our Church.

Full equipment of the plant at Westfield, Mass., and a woman-worker there.

Assistance in other Dioceses.

General Survey  
1 Woman-Worker

Extension of Other Work  
Printing Tracts

Equipment of Westfield Plant



# The Mexicans

## General Features

**I**N the United States there are more than 2,000,000 Mexicans, according to the New York City Consulate. California, Arizona and New Mexico claim one-third of the Latin-Americans in the United States.

During the past eleven years not more than a dozen of the newcomers from Mexico have become United States citizens; but in New Mexico there are thousands of descendants of the Mexicans who lived there when the government took over that territory. They are now loyal citizens, taking an active part in political life; they contributed thousands of soldiers to our army.

With education, and an understanding of our national aims and ideals, the newcomers will develop in the same way.

It is claimed that during the past two years over 100,000 Mexicans have crossed the border, fairly congesting the cities of the Southwest. Los Angeles, Tucson, El Paso and San Antonio are flooded with refugees and laborers. There were more Mexicans than Americans in El Paso a year ago. After the government virtually suspended the literacy test much larger numbers began coming in.

A seasonal shifting of population, wretched poverty, contented illiteracy, general lethargy, antipathy to American life and citizenship, blind atheism or ignorant loyalty for the most part to the Roman Church, are characteristics which aggravate the problem.

A partial exception is the case of New Mexico, where the Spanish-speaking population values American citizenship, is active politically, and has given soldiers by the thousands, both to the World War and to the Civil War, in which her sons numbered 6000.

The helplessness of the Mexican, the remoteness of the missionary centers and consequent indifference, and the border friction are other factors in this problem. Anarchists and all varieties of agitators are pushing their propaganda among the masses we neglect.

The Bishop of New Mexico writes: "Owing to the Mexicans or Spanish-American population in New Mexico, almost every Mission has this Americanization possibility."

Many border Mexicans will not trust our words, our teaching, our charity or our good-will, but if we cure their bodies and those of their wives and children, we have won their hearts. There is not a Charity hospital in Mexico, on the Mexican border or on the other side, the Texas border.

<i>What others have</i>	The Methodists are starting work among these people and have forty-one Churches and Missions.
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<i>What we need</i>	The Church is asked to build hospitals from Brownsville, Texas, on, to cost \$150,000. Land to be given by the towns, and \$90,000 will be raised locally.
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Contact with American Christian people to bring the right Americanization. This can be done by classes that will teach American ideals, together with the English language.

Relieving cases of physical need through constructive and mutually self-respecting social work.

Promoting friendly relations on the border by counteracting efforts to embroil Mexico and the United States.

# The Eastern Orthodox

## General Features

**M**EMBERS of the great Eastern Orthodox Church, numbering far over a million, are found all over our land, Greeks, Russians, Rumanians, Jugo-Slavs, Syrians and Albanians.

They have their well-established Churches, and have thoroughly appreciated the kindly cooperation of our sister Church. We are in close and cordial touch with them, and can help in the Americanization of their people, especially their children, as no other Church can. Sixty of the 300 Russian clergy were born and trained in America.

The second generation is drifting away. The authorities desire that this drift be arrested by the attraction of our sister Church. The school and lecture room are always a part of their ecclesiastical program. As a rule the Orthodox congregations would welcome in this our cooperation and direction.

*What we need*      Instruction to understand them, and they to understand us. Literature and service-book translations of the two Churches would go far toward breaking down the barriers between us.

A very valuable opportunity for extensive service is presented by the translation of the Orthodox service book, which has been accepted by the Russian Church as authentic. It is needed for the time, soon to come, for the adoption of the Orthodox services in English in America.

The cause of reunion can be well forwarded by our Americanization work.

Correspondence  
Conference  
Hospitality

Publications  
Emergency Fund  
Reprinting Service Book

# The Welsh

## General Features

**H**ERE is an extremely important field we have neglected, not through prejudice nor procrastination, but simply because most of us did not know of its existence. A large number of these are of our own Anglican fold, and we have simply let them stray.

There are 250,000 Welsh in the United States, of whom two-thirds speak the Welsh language. There are 230 Welsh Calvin Methodist parishes with about 23,000 communicants and 130 preachers. There are a very large number of Welsh who are unchurched.

In Wales, where Non-Conformity has been but poorly supported financially, war feeling has caused a strong trend from Non-Conformity and the Church. There is the same desire here. The Welsh are passionately fond of their language and will attend service where they can get it. The Welsh are naturally very religious and have always contributed well to the Church's support.

Our Church has all the equipment in our Welsh centers. We simply need to give these, our Anglican brethren, some real attention to bring them back. The Welsh field consists of Welsh centers of importance; such as Boston, New York, Philadelphia, Scranton, Baltimore, Washington and other large Eastern cities; Chicago, Racine, Milwaukee, Wales, Wis., Cincinnati, Minneapolis, Butte, and San Francisco.

*What we need*    Suitable Welsh-speaking Clergy.  
Rooms as special Welsh social centers should be provided in our parish houses in Welsh communities. Several Welsh nurses are needed.

The Church has the whole field to herself in Welsh social work. Now is our opportunity. It may soon be too late.

General Missionary	Welsh Nurses
Traveling Expenses	Welsh-Speaking Clergy
Survey of the Whole Field	Their Traveling Expenses
Help to Start Social Rooms	

## The Assyrians

### General Features

THE Assyrians of the Ancient Nestorian and Jacobite Churches number about 10,000, but they are segregated in a few places—3000 Nestorians in Chicago, and smaller communities in Flint, Michigan, New Britain, Conn., and Philadelphia. The Jacobites are in Paterson, N. J., Worcester, Fitchburg, Boston, Mass., and Providence, R. I.

They have here only three priests each, one of whom is studying at Berkeley, though they have a number of deacons; the personal representative in America of the Nestorian Catholics is a graduate of our General Seminary, but not in orders.

We have one Mission under an Assyrian in our orders, at Yonkers, N. Y.

The Presbyterians and Congregationalists maintain good Missions for them. The Roman Catholics, though there are but a few of them, are well looked after by two priests.

These intelligent people, led by their three clergy, look to us directly, have appealed to our Bishops, and have placed their people in several instances under the care of our clergy.

To keep these worthy people in their religion, even as the Archbishop of Canterbury's Mission has long done in their homeland, is our distinct duty and opportunity. It is our chance for Americanizing them, also.

*What we need*    Some assistance toward maintaining their itinerant clergy.  
Help toward training new leaders, and toward publishing a periodical in the dialects which they can read, and also leaflets to reach them. For this and for the printing of service books and other literature a special press is needed.

## Miscellaneous Peoples

### General Features

THERE are other peoples to whom we owe a duty and among whom we have an opportunity. The Poles, though largely faithful Roman Catholics thus far, have their well-established Old Catholic or National Polish Catholic Church in somewhat close touch with our own Communion. This problem needs further working out.



*What we have* Under a Diocesan Committee in Philadelphia we have three Polish stations with the following:

Two Polish priests, one deaconess, one paid teacher, English, one paid teacher, Polish.  
One volunteer teacher, part time.

Two hundred and sixty-five families, 170-180 children in daily attendance at Polish parish schools. The curricula of these schools conform to that of the Public Education Board, and the public schools and officials are most friendly.

The same is true with the Magyars or Hungarians of whom we have two parishes.

We have two French Missions, where for years self-sacrificing clergymen have been working.

*Problems* The French Canadians are becoming in part our problem.

To the Germans we have in some places ministered, and should do more.

The Armenian Church is a sister Church with a poorly organized hierarchy in America; she has obtained our hospitality and needs it.

There are the various Latin-Americans in America, especially in southern Florida; among them are many students in our colleges and schools.

*What we need* Extension work and further surveys.

## The Jews

### General Features

THE Jews in our country number 3,500,000; more than half of these are foreign-born. A large number of them have lost all hold upon any religion.

In New York there are 1,500,000; in Philadelphia 200,000, and in other cities great numbers.

The Church has a duty to help in the Americanization of the immigrant Jew.

Of course, with the Jew, as with any other race, as it has been officially stated: "It is far from our purpose to disparage or to criticize the notable American patriotism displayed by great numbers of our fellow citizens of foreign birth or parentage who profess other religious faith than our own; and we wish them abundant success in their earnest efforts to uphold and propagate the ideals of Americanism, which, in common with ourselves, they so loyally entertain; and we agree with them that the liberty which flows from obedience to the will of God is the only secure basis upon which free American institutions can be perpetuated."

The Church has a further and a higher duty, to proclaim to all Jews their Messiah, Jesus Christ of Nazareth. The Gospel was first preached by Jews to Jews.

*What others have* In England truly remarkable results have been accomplished by the Church of England Missions to the Jews. The London Society alone has baptized nearly nine thousand. Two hundred and fifty Hebrew Christians or sons of Hebrew Christians, preach the Gospel in the Church of England every Sunday.

Many of the leading names in Europe are Christian Jews. Three Bishops were Jews, the first Anglican Bishop in Jerusalem, Bishop Hellmuth, of Huron, the great Canadian Church Educator, and our own great Bishop Schereschewsky, of China.

The Canadian Church has begun work among the Jews.

In America, the Presbyterians are planning a Community Center in Newark, N. J., to cost \$75,000. The Methodists and others are taking up similar work, and there are a number of non-denominational Jewish Missions started by Jewish Christians themselves. Many of the leaders in America are Church of England converts.

*What we have*      We have now one Jewish Mission in Philadelphia where fine results are being shown. We had a Society for promoting Christianity among the Jews, which has failed for lack of support.

*What we need*      A peculiar and separate people require a peculiar and separate policy, and this policy, if taken up in the large, as it has been in England, will be successful. It must be carried on mainly by Jews. They alone can understand the religious and traditional problems of the Jewish heart and life.

A strong working center must first be established.

Publication and distribution of literature is a primary need. Because of century-old persecution of the Jews, and because of unworthy men who have taken upon themselves the title of "Missionaries," the work is extremely difficult. It must be done with wisdom, love, and on the highest plane.

Community Center in Philadelphia  
Christian Synagog and Library  
General Secretary  
Traveling Expenses  
Headquarters Expenses  
Magazine

4 Resident Missionaries in New York,  
Brooklyn, Chicago, Philadelphia  
5 other Missionaries  
5 Woman Workers  
Colporteurs  
Benevolent and Discretionary Fund

Publications

## The Oriental Peoples

### General Features

**T**HERE are 65,000 Chinese and 105,000 Japanese in the United States. 1500 Chinese and 1000 Japanese students are temporarily with us.

Though there are Chinese colonies in Philadelphia, New York, Boston, Chicago and a few other cities, by far the greater number of Chinese have remained on the Pacific Coast.

The Japanese are confined almost entirely to California, Oregon, Washington, Colorado and Utah.

*Problems*      There are two groups to be reached: (1) the farmers, workingmen and businessmen settled in America, who cannot become citizens, and (2) the students, who reside here temporarily.

Some of the farmers also return to their native lands, and, with the returned students are a powerful force either for or against Christianity, according to the treatment they have received here.

Those who remain here in America form no mean part of our population.

Factors hindering effective work, which must be overcome, are:

Our own "Appalling ignorance, deplorable inadequacy of our work, and downright indifference of the Church as a whole."

Tendency of Orientals to segregate in cities, but to scatter in rural districts.

Efforts to revive their own religions; Buddhist temples have been erected in every large city on the Pacific Coast.

"Japanese Associations" for holding the Japanese to their native traditions. These maintain schools, hospitals, insurance and sick benefits, legal aid, commercial cooperation.

*What we have*      Five missions for the Japanese: Los Angeles, San Francisco, Sacramento, Seattle and Kent (Washington).

Two Missions for the Chinese, San Francisco and Oakland, and a sort of legal aid society in New York. All of these Missions have a good start and stand well in their communities. Sound principles have been determined and all that is now needed is funds.

Good schools connected with each Mission.

About one hundred capable and willing students from our own colleges in China and Japan, who will gladly work with their own people while studying in America.

A spirit of cooperation and a desire for unity between denominations in both Chinese and Japanese communities.

*What we need*      Coordination of the work and putting it on a national basis.  
Cooperative establishment of Christian community houses.

Establishment of kindergartens to bridge gap between foreign-speaking families and the public school.

Oriental welfare committees made up of laymen from local Churches in each city, where students or workingmen are in large numbers.

Locating and ministering to students who are Churchmen, or have attended our colleges in China or Japan.

Scholarship funds to help foreign students who are in real need, as frequently happens. Utilize students in work for their own people in the cities where they study.

A Pacific Coast secretary and a Cantonese-speaking Chinese assistant. They would have general oversight of our Missions and look after the scattered Church families.

A student Secretary, having an office in the East, where he could supervise Mission work.

# Polyglot Groups and Industrial Colonies

## General Features

THE fact of the crowded, segregated foreign-speaking masses in our great cities is too well known for comment.

Bolsheviki and the like are created simply because anarchistic leaders take an interest in the immigrant and loyal Americans do not. The former holds up a rosy ideal of false freedom and the immigrant grasps it. The true ideals of American Freedom have never been presented to him at all.



## CHRISTIAN AMERICANIZATION—Purely Missionary Work in Specialized Form

*What we have* A few Churches in our large cities are meeting this need. Where we have not abandoned downtown Churches we have some plants of dying ones. Or we have those which will soon be dying unless they change into this catholic policy. In most places we have established parishes with all the equipment for the needed religious and social ministrations. Some have reached their immigrant neighbors. Many others are ready to, but are timid because the Church as a whole had not taken an interest, expressed a policy, or furnished leadership.

*What we need* The reorganizing and reviving of some of these parishes as demonstration stations. Provide expert assistance to others that are becoming isolated from their former constituency, to minister to the neglected multitudes at their very doors. Furnish trained workers in such parishes, devoting their whole time to this work. Occasional services in foreign languages to make and keep the point of contact. Foreign language speaking clergy who could divide their time among a number of places.

*Industrial Colonies* Throughout the United States in industrial cities and towns, and mining districts are groups of men, women and children of many races, herded together in segregated colonies in conditions harmful to themselves and to us.



*Courtesy of Joint Centenary*

THE area included between the two heavy lines on the map, is less than one-seventh the total area of continental United States, yet it contains over one-fourth the entire population. Here 82 per cent. of the immigrants first see America; more than 75 per cent. never go farther. Thirty-five of our fifty-one cities with over 100,000 people are found here. The daily speech of the people is made up of nearly one hundred dialects and languages. The problems are entirely those of the urban type. Rhode Island has ninety-seven per cent. of her people herded into cities and large towns; Massachusetts has ninety-two per cent.; Connecticut, eighty-nine per cent.; New York, seventy-five per cent.; Illinois and New Jersey, sixty-seven per cent. The population of Wisconsin, Michigan, Indiana and Maryland has gone from rural into urban within the past three years. This packing of polyglots into a restricted area means the bringing to America of all the problems that have so baffled the older lands—sanitation, housing, education, citizenship, the practical application of a living religion to every-day life.

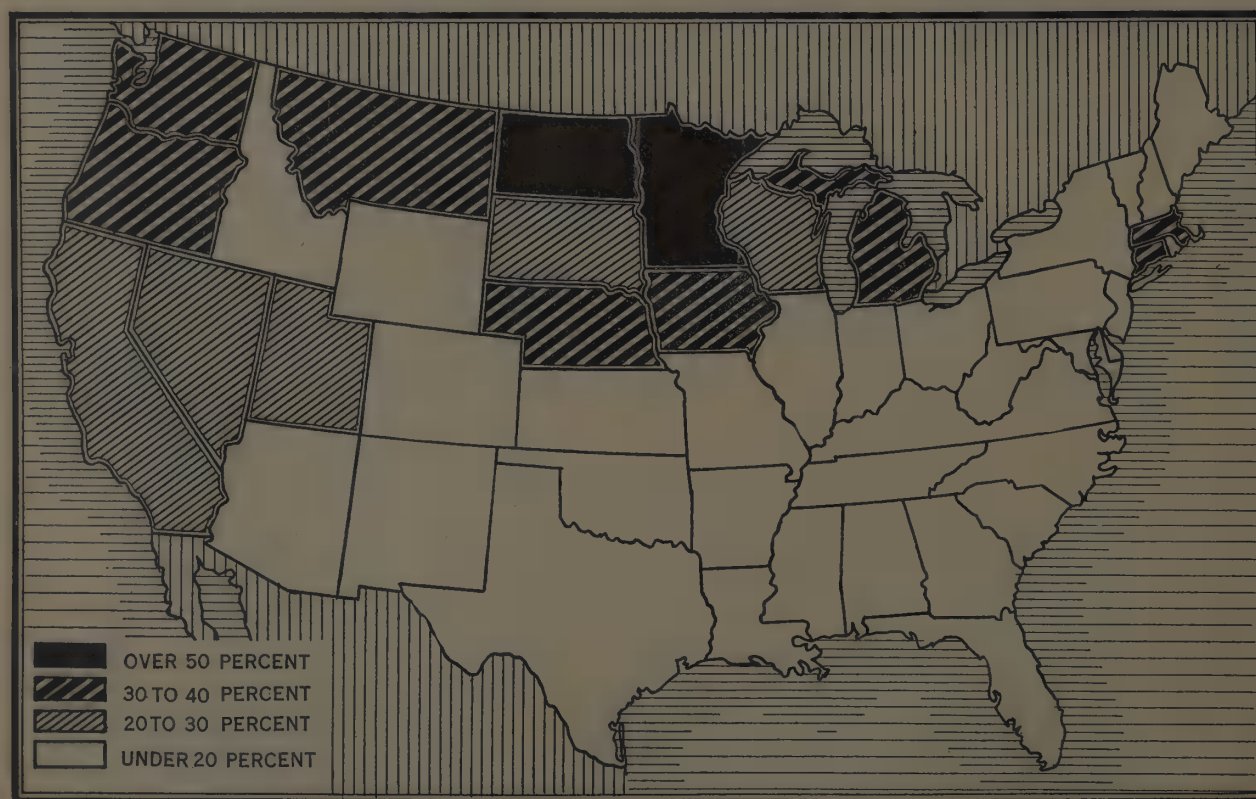
## Rural Field

NOT all our immigrants by any means have settled in New York and Chicago, nor colonized in our factory and mining cities and towns.

The Swedes, Norwegians and Germans fill the Dakotas and Minnesota, and, because they are in the majority, they keep to the full their language and are out of touch with Americans and Americanization.

Nebraska is also full of Czechs—we used to call them Bohemians.

Italians, Jews, Poles and Portugese find the Hudson Valley and New England farms attractive settling places. And in many a farm the Dane longs for a Church like his own, and does not realize that it is but a few miles away.



*Courtesy of Joint Centenary*

THE rural sections of the United States have the problem of the foreign-born just as truly as do the industrial. The rich lands of the North Middle-West have called strongly to the Scandinavian people, used to growing their crops almost under the midnight sun. Over half of the farmers of Minnesota and North Dakota are foreign-born. These people have brought a skilled knowledge of wheat-growing, but they have brought also a perverted idea of what citizenship obligations mean.

From 30 to 50 per cent. of the farmers of the Western states are foreign-born, coming from Europe, Asia and the Pacific Islands. They have demonstrated what can be done by intensive cultivation of small tracts, but they have also shown us the menace of an undigested foreign population.

# RELIGIOUS EDUCATION

## *Its Scope and Work*

### General Features

THE Field of Education includes:

7000 Church Sunday Schools, with 50,000 teachers and 500,000 pupils.

112 Church Boarding Schools with 10,000 pupils.

250 Normal Schools, Colleges and Universities, five of which are directly under Church influences, with 17,000 students from Church homes and parishes.

12 Theological Seminaries with 500 candidates for Holy Orders.

The future life of the Church is nourished in this field.

The field of education in the Church demands a national Church support because at the most obscure point of the field, a future bishop, priest or influential layman may be in the making.

The whole Church must support the whole educational work of the Church.

*Problems* One half of the boys and girls of America are growing up without affiliation with any religious institution.

50,000 teachers, teaching 500,000 pupils in Church Sunday Schools, gladly give their services each Sunday; they ask in return that the Church give them:

Expert guidance and training.

Improved literature.

Modern parish houses.

Greater interest on the part of parents.

More teachers.

*There are 112 Church Boarding Schools*, most of which are in Missionary Districts. They have been great missionary forces for the Church, but are now in need of buildings, endowments and increase of income to pay better salaries.

All of these schools could soon be self-supporting if once they were put firmly on their feet. Thousands of parents today, in providing for the education of their children, want their spiritual needs recognized and met.

*17,000 young people of our Church annually enter colleges and universities*; an estimated fifty per cent. is lost to the Church.

Over 200 clergymen and their parishes are in college towns. These clergymen and these parishes should be the best in the country, for, through them, saving and inspiring spiritual influences might guide the students who will be the future leaders in Church and Nation.

Of our clergy ordained in the last triennium, one-quarter is without College education. The Church could secure some of the best students for missionary and educational work if we supported more representatives in every college and university.

Once there were twenty colleges under the control of our Church, three remain: the University of the South, Kenyon, and St. Stephen's. Each of these faces problems which demand the increase of equipment beyond their unaided power to supply.

The question is not shall we have more colleges, but shall we maintain those left?

Over a hundred Oriental students and scores belonging to other nationalities, members of our Church in their native land, are with us annually. They have experienced our



indifference and neglect. We must provide Church representatives to seek them out and receive them.

Five thousand picked college men and women attend interdenominational summer conferences. The Church must provide representatives and the Sacraments at these conferences or our students will be left at the mercy of vague undenominationalism.

*There are 13 Theological Seminaries.* With the decrease of income from investments and the increase of the cost of living, an alarming situation is arising in Theological education which can be solved only by gifts and endowments.

Because of the war more men than ever are seeking the Ministry; but none of the large communions are so meager in scholarship aid as our Church. The Church must provide scholarships and fellowships if it is to have enough ministers and *good* ministers.

*The Church can cooperate with the Public School in educational work.* It has been demonstrated in cities and towns. An adequate expenditure of money can secure proper equipment for a Church Week Day School and experienced teachers who will teach the pupils of the neighboring public school at certain hours as arranged with parents and public school officials.

Educational development must of necessity be hindered and uneven with the clergy underpaid and overworked.

In the Province of New England

250 Clergymen out of 568, or 44 per cent. receive less than \$1500.

112 Clergymen out of 491, or 23 per cent. administer two or more cures each.

3 Clergymen administer *five* cures each.

2 Clergymen administer *seven* cures each.

*What  
we need*

To provide our Theological Seminaries with equipment, teachers and current income, adequate to meet the unusual demands made upon them by the stern responsibility of interpreting the living Gospel to an age influenced by swift-moving and conflicting ambitions and desires.

To maintain our three Church Colleges by giving them the equipment and financial support that they deserve.

To make a special study of College conditions according to the "Student Inquiry Plan." By this Plan selected men of ability will be placed in Colleges and Universities. These men will be in conference with each other, and by combined study and investigations will inform the Church as to the best methods of conducting religious work among students. The location of the Colleges and Universities cooperating are shown by the map on next page.

To place strong parishes with effective ministers and workers among students in all communities where there are Colleges and State Universities.

To combine all Church students in the various institutions into one organization—"The National Student Council."

To study the place and possibilities of Church Boarding Schools as a force in the Church's Mission and as a contributing factor in democracy. To supplement this study with the reenforcement of such schools as reveal needs for buildings, enlargement of teaching staff and increase of current income, to the end that at the earliest moment they may be self-supporting.

To supply each Province with an Educational Secretary and place in his hands funds by which he may secure the part time or whole time of experts in education, in order to advance the Church's work in Church Sunday Schools by training teachers, and in colleges and universities.

To provide such agencies as will aid Diocesan authorities and make the call of the Ministry clear and winning to our young men.



## *Location of the Student Inquiry Stations*



**W**HITE crosses represent State Universities.

Stars represent agricultural colleges, where they are separate institutions from the State Universities.

Dots in rings represent other state educational institutions. Normal schools are, with a few exceptions, not shown in this map.

Squares represent important private or denominational institutions.

Black crosses represent the colleges controlled by this Church.

Localities surrounded by large circles indicate work that has already been started. Two of the clergymen are receiving salaries from the Board of Religious Education.

# Theological Education

## General Theological Seminary

**T**HE General Board would call attention to the unique claim which the General Seminary has upon the Church.

It is affiliated with no Diocese or Province.

It educates the largest number of students in any of our Theological Seminaries and receives them from all sections of the Church both at home and abroad, and sends them to all sections of the Church.

*What  
we need*

- 1 A Social Center in New York.  
The Seminary should be supplied with an equipment at some convenient place in the city where students could have first-hand acquaintance with the lives, needs, difficulties, thoughts and aspirations of the masses in our great city.
- 2 Completion of Fund for New Building with Auditorium.  
The Seminary has no meeting place which will accommodate all the students and an audience.  
  
The Alumni and their friends have already raised about \$100,000 toward this object.
- 3 Remodeling.  
In the matter of heating, the present arrangements are extravagant, and should be replaced by a central heating plant. The houses of the faculty require more service than the clergyman of today deems consistent with the simplicity of a Christian life.
- 4 Preceptors.  
Every student must learn under competent guidance to discuss in his own language the great truths of the Christian Faith. The Seminary desires to secure the services of preceptors, young men with scholarly gifts in whose minds the difficulties with which they had to contend are still fresh. These are not easily found, but the Seminary should be in a position to claim them when found.

## Needs of Other Seminaries

*From  
Diocesan  
Surveys*

CONNECTICUT: Berkeley Divinity School, Middletown.  
New material equipment needed.

COLORADO: College of St. John's, Greeley.  
Ten scholarships.

MINNESOTA: Seabury Divinity School, Faribault.  
Improvements and increased maintenance needed.

CALIFORNIA: Church Divinity School of the Pacific, San Francisco.  
New building and equipment needed.

NEW YORK: New York Training School for Deaconesses.  
Operating expenses and salary increase.

CALIFORNIA: Deaconess Training School of the Pacific, Berkeley.  
Maintenance.

*Scholarships  
for Theologi-  
cal Education*

The inadequacy of scholarship funds for candidates training for the Ministry is widely recognized. This item is to provide a means for the whole Church to cooperate in helping men to enter the Ministry.

The Fund will be administered by a council; two from each seminary and two from the General Board.

*Summer  
School for  
Candidates  
[and Clergy]*

The War Commission by an appropriation for 1920 has made possible the continuation of the summer school conducted by the joint action of seminaries at Berkeley Divinity School, Middletown, Conn., established for the candidates returning from war service.

A try-out of the idea of a summer school conducted by the Seminaries is the only sure way of learning the value of the plan. The summer school conducted in the Summer of 1919 accomplished more than any one dared expect.

An appeal for continuing the project was made as follows:

"We have in mind a summer school conducted year after year by cooperation of all the seminaries, affording to students opportunity for the profitable use of some part of the long vacation in learning at greater leisure, . . . and enabling them to find in community of worship and study a new understanding of one another and of the manifold richness of our common heritage. There are, no doubt, many of the clergy, too, who could and would profit by such a school. The only serious obstacle is the financial one."

## Needs of the Church Colleges

### *New Projects:*

#### Kenyon: Science Hall

Present laboratories in Ascension Hall are inconvenient and inadequate. New hall will release this space for badly needed lecture rooms.

#### Commons Building

Present wooden structure is a temporary and inconvenient makeshift. A new building for the Commons should take care of 200 students.

#### Dormitory

Present dormitories are already filled to capacity with 140 students. New buildings would accommodate sixty students and thus give the College a capacity of 200.

#### St. Stephen's:

##### Instruction and Laboratory Building

Will enable release of dormitory space for twenty more men.

##### Gymnasium (\$25,000 in hand)

#### University of the South: Living Halls

Halls to accommodate at least 250 students, as this number of students are actually at present living in old buildings temporarily rented by the University.

#### Central Dining Room

A refectory is very much needed for the University.

### *Remodeling*

#### Kenyon: Gymnasium

For new apparatus, shower baths and renovation of athletic field.

#### Ascension Hall

No radical repairs since construction in 1859. Laboratories must be made into lecture rooms and building thoroughly renovated. At present Kenyon has only eight lecture rooms for fifteen professors.

#### St. Stephen's:

New Wing to Dormitory, capacity twenty-five men.

##### Refectory

Necessary repairs, including new wing for servants' quarters.

Repairs to other buildings

University of the South: Completion of Chapel

The completion of All Saints' Chapel, which is now being used in its unfinished condition and which must be finished according to the plans in order to accommodate the growing student body. The assignment of seats for the present semester shows only forty vacant seats left for worshippers not included in student body.

Completion of Gymnasium

*Maintenance*

Kenyon, St Stephen's and Hobart ask for assistance in maintenance, that salaries of teachers may be provided and increased.

## Work in Normal Schools, Colleges and Universities

THE Church is losing hundreds of its best students each year. Young men and women who enter college, devout Christians and Churchmen, are graduated either confessed agnostics, or with no interest in the work of the Church.

To meet this situation the General Board has already held two country-wide conferences of clergy working with students. These have done much to awaken the Church to the needs of her students and have resulted in the creation of a National Student Council.

The Council binds together college Church organizations, and sets a goal before Church students in worship, religious education, Church extension, service and meetings.

*What we have* Three chaplains stationed already at Iowa State College, Cornell University and Alabama Polytechnic Institute, the first of the "Student Inquiry Stations."

The active cooperation of 260 rectors in college communities in studying the student problem.

Cooperation with the college Y. M. C. A. and Y. W. C. A., and in the plans of the council of Church Boards of Education.

The valuable work done for the Church by the University of the South, Kenyon, St. Stephen's, Trinity and Hobart, especially in furnishing future clergy.

Work among foreign students in America. One hundred and two Chinese and thirty Japanese in the colleges of this country were last year Churchmen.

*From Diocesan Surveys* Extension of our work for religious life of the Church students at the following large educational institutions:

MAINE: Orono, State University. New undertaking, building and equipment.

NEW HAMPSHIRE: St. Thomas', Hanover. Student work at Dartmouth College.

WESTERN MASSACHUSETTS: Grace Church, Amherst. Amherst College and Amherst Agricultural College. Clergyman.

St. John's, Williamstown. Trained student worker for Williams College.

CENTRAL NEW YORK: Cornell University, Ithaca. Student pastor.

Syracuse University, Syracuse. Student secretary.

Colgate University, Hamilton. Student worker.



- HARRISBURG: St. Andrew's Church, State College. Parish House, remodeling.
- PITTSBURGH: Christ Church, Indiana. Capable leader for college work. Trinity, Washington, Washington-Jefferson College. Community house, clergyman.
- VIRGINIA: St. Paul's Memorial Chapel, University of Virginia. New Church and parish house.
- WASHINGTON: State College, College Park, Maryland. Equipment and a clergyman.
- WEST VIRGINIA: Trinity, Morgantown. Church work in the University.
- TENNESSEE: Nashville, Church of the Advent. Parish house for student work at Vanderbilt and Peabody.
- ATLANTA: University of Georgia, Athens. Student chaplain.
- FLORIDA: University of Florida, Gainesville. Student chaplain.
- LOUISIANA: Tulane University and Newcomb College, New Orleans. Building and site.
- MISSISSIPPI: St. Peter's, Oxford. Rector and parish house for work at State University. Resurrection, Starkville. Rectory and student chaplain at Mississippi Agricultural and Mechanical College.
- NORTH CAROLINA: St. Andrew's, Greensboro. Maintenance of work at Normal School. State University, Chapel Hill. Building and equipment, salary for clergyman.
- SOUTH CAROLINA: Our Saviour, Rock Hill. Parish house and clergyman for work among Winthrop students.
- CHICAGO: University of Chicago, Chicago. Resident chaplain.
- INDIANAPOLIS: University of Indiana, Bloomington. St. Margaret's Hall. Equipment. Purdue University, Lafayette. Student chaplain.
- MARQUETTE: Normal School, Marquette. Home for girls, equipment and a house mother.
- MILWAUKEE: University of Wisconsin, Madison. Land, Chapel, rectory, dormitories. Maintenance of chaplain.
- NORTHERN INDIANA: Valparaiso University, Valparaiso. Students' community house and equipment. Clergyman and a lay worker.
- SPRINGFIELD: University of Illinois, Urbana-Champaign. Chapel, rectory and salary increase. Maintenance of Osborne Hall, residence for girls.
- WESTERN MICHIGAN: St. James, Albion. Albion College. Parish house, equipment and clergyman. St. Luke's, Kalamazoo. Two sisters or one deaconess for work at Kalamazoo College.

COLORADO: Colorado University, Boulder. Student chaplain.

IOWA: State Agricultural College, Ames. Parish and Chapel building. Clergyman and maintenance.

State Normal School, Cedar Falls. Rectory, lot and salary increase for clergyman.

State University, Iowa City. Parish hall and maintenance.

NEBRASKA: University of Nebraska, Lincoln. Students' building, student chaplain and maintenance.

NORTH DAKOTA: St. Paul's Church, Grand Forks. North Dakota University. Two women workers.

Gethsemane Church, Fargo. State Agricultural College. Dormitory, student chaplain and woman worker.

SOUTH DAKOTA: St. Paul's Church, Vermillion. South Dakota University. Dormitory, rectory, equipment and maintenance of clergyman.

ARKANSAS: State University, Fayetteville. New Church, student chaplain and organist.

DALLAS: St. Barnabas' Church, Denton. Industrial College and Normal School. New building Educational and social service worker.

KANSAS: St. Andrew's Church, Emporia. Emporia College. State Normal. New Church and equipment. Community worker.

Trinity, Lawrence. State University. Parish house and maintenance. Community worker.

St. Paul's, Manhattan. State Agricultural College. Remodeling of Church and rectory. Community worker.

St. Peter's, Pittsburgh. Normal School. Remodeling, clergyman and a community worker.

MISSOURI: State Normal School, Cape Girardeau. Rectory and salary increase.

State Normal School, Kirksville. Rectory and salary increase.

Calvary Church, Columbia. Student work at State University.

NORTH TEXAS: Normal College, Canyon. Student hostel.

OKLAHOMA: Oklahoma University, Norman. New Church. Clergyman. Three scholarships. New building for King Hall.

Oklahoma A. & M. College, Stillwater. Hall and rectory. Clergyman.

SALINA: State Normal School, Hays. Rectory, parish house and a clergyman.

TEXAS: All Saints' Church, Austin. University of Texas. Dormitory, rectory, equipment and a clergyman.

St. Luke's, Belton. Baylor Female College. Community hall and a lay worker.

Rice Institute, Houston. Parish house, rectory and equipment. Clergyman.

Grace Church, Georgetown. Southwestern University. Rectory and equipment.  
St. Stephen's, Huntsville. Sam Houston Normal Institute. Church house, remodeling and equipment. Clergyman.

WESTERN MISSOURI: Christ Church, Warrensburg. Normal School. Rectory, school, clergyman.

St. Paul's, Maryville. Normal School. New building, clergyman.

ARIZONA: Epiphany Church, Flagstaff. Normal School. Parish house.

CALIFORNIA: All Saints', Palo Alto. Leland Stanford University. Student chaplain.

IDAHO: St. Mark's Church, Moscow. University of Idaho. Student hostel. Salary increase.

LOS ANGELES: Trinity, Los Angeles. Maintenance of student work at University of Southern California. Salary increase for clergyman.

NEVADA: State University, Reno. Land and chapel.

OLYMPIA: Washington State University, Seattle. Student hall and student chaplain.

OREGON: Our Saviour, Portland. Maintenance of work for students of Reed College.  
St. Mary's, Eugene. State University. Remodeling and equipment.

Good Samaritan, Corvallis. Oregon State Agricultural School. New building, rectory and equipment.

SACRAMENTO: St. John's, Chico. State Normal School. Parish house.

Davis Farm School of the State University. Building and a clergyman.

St. John's, Arcata. State Normal School. Clergyman.

## Church Boarding and Day Schools

**P**REPARATORY SCHOOLS are among the greatest Missionary agencies the Church has. Far less than half of the students in these educational institutions are Churchmen when they enroll. But when they graduate four years later the percentage has increased to nearly ninety.

*What  
we have*

Ten thousand boys and girls in the Church's 112 preparatory schools.

One-third of the schools independent and able to manage their schools without outside help.

In order to increase the effectiveness of Church Boarding Schools the following Dioceses Missionary Districts ask assistance in their surveys:

*From  
Diocesan  
Surveys*

NEW HAMPSHIRE: St. Mary's School, Concord. A new building.

ALBANY: St. Faith's School, Saratoga Springs. New study hall, remodeling. Scholarship aid for daughters of Missionary clergy. Increased salary for teachers.

WESTERN NEW YORK: De Veaux School, Niagara Falls. Equipment and maintenance.

NEW JERSEY: St. Mary's Hall, Burlington. Scholarships.

St. Bernard's School, Gladstone. New building.

Ruth Hall for Girls, Asbury Park. Purchase of building and remodeling. Scholarships.

ERIE: A new undertaking. Secondary School in connection with St. Paul's Cathedral.

HARRISBURG: Yeates' School for Boys, Lancaster. Remodeling.

MARYLAND: Hannah Moore Academy, near Reistertown.

St. James' Diocesan School for Boys, near Hagerstown.

PENNSYLVANIA: P. E. Church Academy, Philadelphia. Maintenance.

SOUTHERN VIRGINIA: Chatham Institute for Girls, Chatham.

Virginia Episcopal School for Boys, Lynchburg.

Stuart Hall, Staunton. Maintenance.

VIRGINIA: System of Church Schools.

WEST VIRGINIA: Teachers' Home School, Davis Creek. Two teachers for school.

LEXINGTON: Margaret College, Lexington. Maintenance.

MISSISSIPPI: All Saints' College, Vicksburg. New dormitory and Chapel. Increased salary for teachers.

NORTH CAROLINA: St Mary's School, Raleigh. New building and equipment.

SOUTH CAROLINA: Porter Military Academy, Charleston. New building, remodeling and equipment.

SOUTHERN FLORIDA: Cathedral School, Orlando. Library, gymnasium and dormitory.

CHICAGO: Waterman Hall, Sycamore. Maintenance.

St. Alban's School, Sycamore. Maintenance.

FON DU LAC: Grafton Hall, Fond du Lac. Alterations and additions.

MILWAUKEE: Kemper Hall, Kenosha. Maintenance.

OHIO: Harcourt Place School, Gambier. Restoration and improvement.

QUINCY: Woman's College, Knoxville. New undertaking.

WESTERN MICHIGAN: Akeley Hall, Grand Haven. New building and remodeling.

IOWA: St. Katherine's Hall, Davenport. New building for the housing of teachers and providing new class-rooms.

MINNESOTA: Breck School, St. Paul. New building and maintenance.

St. Mary's Hall, Fairbault. Increased maintenance.

NEBRASKA: Brownell Hall, Omaha. New buildings and equipment.

SOUTH DAKOTA: All Saints' School for Girls, Sioux Falls. New building and equipment.



WESTERN NEBRASKA: Kearney Military Academy, Kearney. Equipment. Chaplain and house mother.

WYOMING: St. Matthew's Cathedral School, Laramie. Clergyman.

DALLAS: St. Mary's College for Girls, Dallas. Dormitory and engine room.

NEW MEXICO: A new undertaking at El Paso and running expenses.  
A new undertaking at Albuquerque and running expenses for a year.

SALINA: St. John's Military Academy, Salina. New building.

WEST TEXAS: West Texas Military Academy. Recently made Inter-Diocesan School of the four Texas Dioceses. Increased support.

IDAHO: St. Margaret's School, Boise. Remodeling.

LOS ANGELES: St. Philip's School for Girls, Los Angeles. Maintenance and increased salary for teachers.

OREGON: St. Helen's Hall, Portland. Remodeling. Present buildings fifty years old.

SPOKANE: St. Paul's School, Walla Walla. New buildings.

UTAH: Rowland Hall, Salt Lake City. New buildings and running expenses.

## General Board of Religious Education

The religious element in Education is the only safeguard for Democracy.

The wide-spread recognition of the need of spiritual impulses in the new social and industrial life causes many to demand a new program from the Church.

The Church is able to meet the demand.

During the last seven years the General Board of Religious Education has developed and put into operation plans for implanting Christian convictions in the educational work done in our parishes, schools, colleges and universities.

Its present and advance programs include:

- 1 Religious work in colleges and state universities.  
Twelve chaplains at "inquiry stations" in selected institutions, and  
Twelve fellowships to prepare men and women to work among students.
- 2 Three professorships in Church colleges to advance the study of historical and organized religion.
- 3 Six American scholarships for graduates from our colleges in mission lands.
- 4 Work among foreign students, and a secretary and his budget for recruiting Church workers among college students.
- 5 Ten scholarships for preparation of directors of religious education.
- 6 Cooperation with the public schools.  
Ten stations in selected cities and towns where cooperation is favorable.  
Teachers' salaries and operating expenses.
- 7 Christian nurture experimental study.  
To provide for revision and production of material.
- 8 Teacher training.  
Director and four agents as field workers.

- 9 A survey of Church Secondary Schools and to give assistance in raising standards, improvement of plan and organization of a policy and plan for all Church schools.
- 10 Plans for recruiting the Ministry.
- 11 Assistance for examining chaplains throughout the Church.
- 12 Cooperate with other religious organizations: National Student Council, Council of Church Boards, Y. M. and Y. W. C. A.'s, Sunday School Council.
- 13 A Department of Statistics and Research through which the educational movements in the Church may be recorded and studied.
- 14 A Publicity Department by which the Church and secular press and interested individuals may be kept supplied with information on the educational movements of the Church.

## Needs of the Provinces for Religious Education Activities

PROVINCE I: Educational secretary.

PROVINCE II: Maintenance of summer schools.

PROVINCE III: Maintenance of field secretary for Sunday Schools and the Home Department.

Maintenance of field secretary for schools and colleges.

PROVINCE IV: Maintenance of Provincial field secretary.

Maintenance of Primary field worker.

Maintenance of field workers for junior and senior departments of Sunday School. (part-time).

Maintenance of field workers for colleges and schools (part-time).

Expenses of meetings, councils and institutes; Sewanee Summer School for Workers; publications; preparation of System of Sunday School Instruction.

PROVINCE V: Support for the work of religious education within the Province.

## Needs of Dioceses for Religious Education Activities

CONNECTICUT: Maintenance of Diocesan Board of Religious Education.

RHODE ISLAND: Maintenance of secretary.

CENTRAL NEW YORK: Field secretary needed. Scholarship at Geneva Summer School.

NEW JERSEY: Diocesan field secretary needed.

NEW YORK: Executive secretary and office workers needed. Scholarships.

WESTERN NEW YORK: Educational secretary needed.

BETHLEHEM: Maintenance religious educational work.

ERIE: Diocesan secretary needed. Maintenance summer school, Conneaut Lake.

HARRISBURG: Maintenance Diocesan Board of Religious Education.

- MARYLAND: Maintenance religious educational work.
- PITTSBURGH: Sunday School worker for Diocese needed.  
Extension of work of Diocesan Board.
- VIRGINIA: Maintenance Diocesan Board Religious Education.
- ATLANTA: Maintenance Diocesan Board Religious Education.
- EAST CAROLINA: Maintenance religious educational work.
- FLORIDA: Diocesan Sunday School field worker.
- KENTUCKY: Maintenance Diocesan Board Religious Education.
- LEXINGTON: Diocesan field secretary needed.
- LOUISIANA: Extension of work. Field workers needed.
- NORTH CAROLINA: Maintenance Diocesan Board Religious Education.
- SOUTHERN FLORIDA: Sunday School agent needed.
- CHICAGO: Diocesan secretary and maintenance needed.
- MICHIGAN: Diocesan secretary needed (priest or lay expert).
- OHIO: Maintenance Diocesan Board Religious Education.
- SOUTHERN OHIO: Maintenance religious educational work.
- SOUTH DAKOTA: Educational secretary needed (woman).
- WYOMING: Sunday School field secretary needed (clergyman or layman).
- CALIFORNIA: Maintenance Diocesan Board Christian Education.
- SACRAMENTO: Maintenance Diocesan educational secretary.

## CLERGY SALARIES

**T**HE General Convention at Detroit, in October, 1919, unanimously adopted the following Resolution: WHEREAS, The salaries of many of our clergy are so low as to cause hardships and humiliation, and are a reproach to the whole Church.

THEREFORE BE IT RESOLVED, That the House of Deputies, the House of Bishops concurring, urges every Bishop, every General Board, every Diocesan Committee, and every Vestry to recognize as a primary obligation in the Nation-Wide Campaign the payment to every clergyman of such a salary as shall enable him to do his work as a leader of the Church with efficiency and self-respect.



**T**HE map above shows localities that pay generally low salaries—below \$1000 annually. This chart is the result of the investigations of several denominations, but include only three of the Episcopal Provinces.

We have, in three Provinces alone—New England, Mid-West, and Pacific—28 clergy, each of whom receives only \$500 a year; and 53 clergy, whose salaries range from \$500 to \$750 per annum, while in New York City office boys are receiving \$15 a week, amounting to a yearly salary of \$780.

We talk of good living conditions and social welfare work to help make life more bearable for those less fortunate than ourselves, but mill operatives and industrial workers receive more money than many of our supposedly “well-paid” clergy.

With the high cost of living soaring all the time, it is not possible for a man, even without a family, to exist on so small an amount of money.

Such a condition minimizes the work a minister can accomplish in his parish, hopelessly hampers his success, and leaves him undernourished, or puts him in the humiliating situation of receiving what amounts to charity from the wealthy members of his congregation.



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## CHRISTIAN LEADERSHIP—*Clergy Support*

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The data from the Dioceses on the subject of clergy support has not been complete enough to give an exhaustive presentation of the matter.

Fortunately the General Board of Religious Education has made an expert study of conditions in the Provinces of New England, the Mid-West, and of the Pacific, the data being as of April 1, 1919. The information was provided by the Pension Fund records, the Diocesan Journals, and the Bishops of the various Dioceses.

Interestingly enough, the conditions in these three widely separated Provinces were found to be about the same. It is a safe assumption, therefore, that the facts here given are representative of the other Provinces.

The figures cover 568 clergy in the Province of New England.  
 562 clergy in the Province of the Mid-West.  
 297 clergy in the Province of the Pacific.

Total, 1427 clergy in the three Provinces.

This includes Bishops, Archdeacons, General Missionaries and Curates.

### NUMBER OF CLERGY RECEIVING

PROVINCE	Below \$500	\$500 to \$750	\$750 to \$1000	\$1000 to \$1500	\$1500 to \$2000	\$2000 to \$2500	\$2500 to \$3000	\$3000 to \$3500	\$3500 to \$4000	\$4000 to \$4500	\$4500 to \$5000	\$5000 to \$5500	\$5500 to \$6000	\$6000 to \$6500	\$6500 to \$7000	\$7000 and Over	Informa- tion Lacking	TOTAL CLERGY
New England	8	11	25	208	136	73	29	14	16	7	9	4	7	0	0	8	13	568
Mid-West . . .	14	23	33	190	120	62	31	10	8	11	8	6	4	4	1	6	31	562
Pacific . . . . .	6	19	26	108	52	22	11	3	8	5	2	0	1	0	0	1	33	297
Total . . . . .	28	53	84	506	308	157	71	27	32	23	19	10	12	4	1	15	77	1427

The term "salaries" is applied to all that a man receives for his services. *If a rectory be provided, it is reckoned as one-sixth of the cash salary, and is included in the salaries in the above tables.*

Under the impetus of the Nation-Wide Campaign, practically all the Dioceses have undertaken to do more adequate justice to their missionary clergy. In most cases a minimum salary of \$1500 has been fixed; in some the minimum has been set at \$1600 a year.

At a meeting of the National Committee held in New York on September 10, 1919, a sub-committee of laymen brought in a report urging each parish to follow the example of the Dioceses in providing a living wage for their clergy.

# SOCIAL SERVICE WORK

## Social Justice

### LEGISLATION

THE great feeling of unrest, everywhere manifested, points to the fact that there will be vital changes in social relationships in the new era that we are now entering after the war.

*Problems* There are only three ways by which society can progress and change:

By revolution.

By voluntary cooperation.

By legislation.

No one wants changes to come by revolution with its violence and bloodshed. Revolution is the result of the unwillingness on the part of society to change by one or both of the other methods.

Great advance doubtless will come through voluntary working out of improved conditions, yet it is true that most changes must come by the orderly process of legislation. In the average group of Episcopalians not more than one-tenth is familiar with proposed legislation which may be at the moment before the legislature of any given state. This very serious situation points to a very definite duty on the part of the Church. There is great danger in leaving legislation to be the outcome of agitation solely on the part of politicians, who are too apt to be animated by selfish interests.

It unquestionably is the duty of the Church to train her members in good citizenship, and to produce leaders in the state.

*Program* The following plan has been suggested to meet this situation:

There should be established in every parish, social study classes conducted along the line of the mission study classes.

The object for such a study class to be that proposed legislation, having to do with social welfare, which is to come up before the legislature of the state in which the parish is situated. In every state proposals concerning child welfare, hours of employment of women, conditions of labor and industry, health insurance, the treatment of prisoners, the insane, feeble-minded, etc., are in the form of bills, presented at the legislature for enactment into law.

These problems open up a wide field for study and discussion. Preparations for such study classes should be made at the central office of the National Commission on Social Service.

### INFORMATION

Another work which should be carried on by the Joint Commission is the collection of data obtained from investigations made by the Department of Labor and the Children's Bureau at Washington, the Russell Sage Foundation and the Rockefeller Foundation.

*Program* Whenever an investigation be made regarding cooperative management of business in certain industrial plants, the data and the results of the plan worked out should be placed in the hands of such of our Church members who are interested in the management of big industrial concerns, so that the information may be widely distributed.

The Church may be definitely related to reconstruction by the method of social study class, and by the method of giving out information obtained after careful investigation.

## Institutional Work and Agencies

### INSTITUTIONS

It is apparent, upon survey, that no constructive policy on the part of every Diocese and Missionary jurisdiction has been adopted regarding what institutions are needed, and what work the Church ought to be doing for dependent people, the physically disabled and delinquents.

*What we have* Some Dioceses are fairly well equipped with homes for old people and are doing no other institutional work. The next Diocese, with the same sort of population may have no institution whatever.

Another Diocese will have a home for boys, or an orphan asylum, and nothing more. It is usually impossible to tell why our various Dioceses have the institutions they have, or why they do not have others to fill a need equally imperative.

The question has never been faced as to what institutions a Diocese with a population partly urban and partly rural should have.

We cannot be indifferent to turning over the care of children to politicians or to non-sectarian secular agencies.

Most progressive states have developed a placing-out system under state supervision, yet there are large groups of children who cannot be placed out, but for whom institutional provision must be made.

Juvenile courts take care of the cases of the children who are incorrigible, yet large numbers of these children are regularly sent to penal institutions; in some states to Roman Catholic institutions, because there is no provision made for their care by non-Roman Catholic Churches.

At St. Andrew's Industrial School, in Providence, R. I., and at the Industrial Farm, in Covington, Virginia, and at Bonnie Brae Farms, in the Diocese of Newark, the Church has done a magnificent piece of work in providing homes for boys who would otherwise have to be sent to some penal institution.

The Church ought to carry on work of this kind in all parts of the country.

*What we need* Certain parts of the country have no provision for crippled children, many of whom were the victims of infantile paralysis.

The Joint Commission on Social Service proposes an investigation of Church Homes, Hospitals and other institutions with a view (1) to ascertaining their present condition and equipment, and (2) to raising them if possible to a standard consonant with that of the more progressive and enlightened secular institutions of similar character.

The Diocesan Surveys reveal the following needs for such institutions:

## Orphanages and Homes

MAINE: Home for Orphan Children, Gardiner. Maintenance.

RHODE ISLAND: St. Mary's Orphanage, East Providence. New building.

LONG ISLAND: Church Charity Foundation, Brooklyn. Maintenance.

Home of St. Giles the Cripple, Brooklyn. Maintenance.

NEW JERSEY: The Evergreens, Home for the Aged. Maintenance.

Christ Church Home for Girls, South Amboy. Maintenance.

NEW YORK: House of the Annunciation for Crippled Children, New York City. Equipment.

ERIE: Home for the Aged and Home for Destitute Children. Purchase of property.

HARRISBURG: St. Sebastian's Home for Deaf Mutes, Harrisburg. Combined rectory and Chapel.

MARYLAND: Church Home and Infirmary, Baltimore.

Maryland Home for Negro Children. Maintenance.

PENNSYLVANIA: House of the Holy Child, Philadelphia. New Building. Remodeling. Rectory. Equipment. Maintenance.

St. Martha's House, Philadelphia. Equipment. Salary for workers.

Church Farm School, Glen Loch. New Buildings, equipment. Six teachers and five house mothers.

PITTSBURGH: The Church Home for Aged and Orphans, Pittsburgh. Maintenance.

St. Barnabas' Home for Incurable Men and Boys. Maintenance.

WASHINGTON: Episcopal Home for Children, Anacostia. Extensions.

House of Mercy, Washington. Remodeling. Women workers.

WEST VIRGINIA: Home for Homeless Boys, Blue Ridge. New building, five teachers and a superintendent.

ATLANTA: Appleton Church Home Orphanage, Macon. New building.

FLORIDA: Church Orphanage, Monticello. New building and equipment.

KENTUCKY: Orphanage of the Good Shepherd, Louisville. Maintenance.

Protestant Episcopal Orphan Asylum, Louisville. Maintenance.

Home of the Innocents, Louisville. Maintenance.

Church Home, Louisville. Maintenance.

LEXINGTON: Mary K. Williams' Home for Orphans, Frankfort. Maintenance.

NORTH CAROLINA: Thompson Orphanage and Training School, Charlotte. New buildings, equipment and maintenance.



SOUTH CAROLINA: Old Ladies' Home, Charleston. Remodeling and maintenance.  
Church Home Orphanage, York. New building. Maintenance.

CHICAGO: Lawrence Hall Home for Boys, Chicago. New buildings.

Church Home for Aged Persons, Chicago. Maintenance.

St. Mary's Home for Girls, Chicago. New building.

St. Mary's Mission House, Home for Fallen Girls, and Day Nursery. New building.

INDIANAPOLIS: Knickerbocker Hall, Diocesan Home for Employed Girls, Indianapolis. Inside equipment.

MARQUETTE: Home for Delinquent Children, Marquette. Maintenance.

MILWAUKEE: St. John's Home for the Aged, Milwaukee. New undertaking.

SOUTHERN OHIO: Holy Trinity Girls' Home, Oxford. Dormitory and a house mother.

St. Andrew's Home for Negro Working Girls, Cincinnati. Building. Rectory. Equipment and a house mother.

IOWA: St. Monica's Home, Des Moines. Additional property.

MINNESOTA: Church Home for Aged Women, St. Paul. New undertaking.

NEBRASKA: Church Orphanage for Boys, Omaha. New undertaking.

WYOMING: Cathedral Home for Children, Laramie. Matron, three helpers and general maintenance.

CALIFORNIA: John Tennant Home for Old People, Pacific Grove. New buildings and remodeling.

St. Andrew's Inn for Boys, San Francisco. New site and building.

LOS ANGELES: Diocesan Home for the Aged, Santa Monica. New undertaking.  
Church Home for Children, Los Angeles.

SACRAMENTO: Home of the Merciful Saviour, Sacramento. New building and equipment; matron.

## Hospitals

NEW YORK: St. Andrew's Convalescent Hospital, New York City. New undertaking and equipment.

DELAWARE: Babies' Hospital, Wilmington. Maintenance.

PENNSYLVANIA: Episcopal Hospital, Philadelphia. New building, remodeling and maintenance.

PITTSBURGH: St. Margaret's Hospital, Pittsburgh. Maintenance.

WEST VIRGINIA: Sheltering Arms Hospital, Hansford. Maintenance.

NORTH CAROLINA: Good Samaritan, Charlotte. Annex.

SOUTH CAROLINA: Hospital for Negroes, Summerville. Equipment.

TENNESSEE: Episcopal Church Settlement and Clinic, Nashville. New undertaking. Matron. Social Service worker and another woman worker.

SOUTHERN OHIO: Hospital of the Protestant Episcopal Church, Cincinnati. New pavilion.

DULUTH: St. Luke's Hospital, Duluth. Enlargements.

IOWA: St. Luke's Hospital, Davenport. Additions.

SOUTH DAKOTA: Trinity Hospital, Winner. Remodeling and equipment.

DALLAS: All Saints' Hospital, Fort Worth. New undertaking, remodeling and equipment.

EASTERN OKLAHOMA: All Saints' Hospital, McAlester. New wing and equipment.

NEW MEXICO: Tuberculosis Sanitarium, Albuquerque. New undertaking and equipment.

San Juan Indian Mission Hospital, Tubercular pavilion, house expenses and salary for doctor.

Church Hospital, El Paso, Texas. New undertaking and equipment.

SALINA: St. Barnabas' Hospital, Salina. New undertaking.

WEST TEXAS: Mission Hospital, Harlingen. New undertaking.

ARIZONA: Good Shepherd Hospital, Fort Defiance. Remodeling, equipment. Doctor, nurse and general maintenance.

Tuberculosis hospitals: St. Luke's Home, Phoenix. New building, equipment, doctor, matron and two nurses. St. Luke's-in-the-Desert, Tucson. Completion of building and equipment. Matron and nurse. St. Luke's-in-the-Mountains, Prescott. New building and equipment.

CALIFORNIA: St. Luke's Hospital, San Francisco. Maintenance.

IDAHO: St. Luke's Hospital, Boise. Remodeling.

OREGON: Good Samaritan Hospital, Portland. Maintenance.

SPOKANE: St. Luke's Hospital, Spokane. New building.

UTAH: St. Mark's Hospital, Salt Lake City. Remodeling.

## Institutional Work

LONG ISLAND: Hospitals. Brooklyn, Chaplain.

NEW JERSEY: State, City and County Institutions. New Chapel at Glen Gardner, equipment and a clergyman.

NEW YORK: Regular work in Hospitals, Charitable and Correctional Institutions. Supervisor, missionaries and increase in salaries.

PITTSBURGH: City, County and State Institutions. Clergymen and lay worker.

TENNESSEE: Reform School, State Prison and Blind Asylum. Salary increase for clergyman.

MARQUETTE: Branch Prison, Marquette. Equipment.

Homes for the aged almost always make a charge prohibitive to the very poor unless they be fortunate enough to belong to a parish that provides for them on the parochial budget.

Public homes for the aged, commonly known as almshouses, make no distinction between persons sent them who have been debased by drink and immorality, and those sent them simply because of poverty. Oftentimes cultured Church people come to the end of their lives friendless and alone.

## The Church Mission of Help

Work among wayward girls is now carried on in the Dioceses of Long Island, New York, Newark, New Jersey and Pennsylvania. The Church has demonstrated its ability to handle the problem of the wayward girl, and enormous good has resulted wherever the work is established.

*What  
we need*

Two things are necessary:

1 There must be an adequately supported department under the Joint Commission to push forward this work in all parts of the country where it is needed. There are at least fifteen places now—probably nearer one hundred—that need this work. We need money to organize it.

2 The work must be carried on by trained workers. Many splendid women, trained in the war, desire to give their life work to the Church. This opportunity may not come again so there must be money furnished to train the workers and to place them in the various known fields.

## City Mission Work

This work the Church has abundantly demonstrated she is able to do well. It consists of ministering to prisoners and to outcasts of various kinds in the many different institutions.

There are about twelve such organizations in the country. Notable work has been carried on for many years in Philadelphia, New York and Boston, and more recently in Cleveland, Cincinnati, St. Louis and elsewhere.

*What  
we need*

This work commends itself to all people, winning love and respect for the Church. We want to put the Church foremost in this field in every city of the country. We must have an adequately supported central office to organize it, and train the workers.

## Work Among the Negroes

The Church has some splendid industrial schools for training Negroes in the South. It is necessary that there should be some plan developed whereby those so splendidly trained in our schools could serve in their home towns.

This extension work would give the Church her full share in the training of Negroes in citizenship and in the new part they will be expected to take in the future.

*What we need*     A considerable sum of money ought to be put in the proposed program for the investigation and development of some plan along these lines.

## Logging Camps

Logging camps, employing between one hundred and fifty and two hundred thousand men, are operated in Oregon and Washington.

These places are hot beds of I. W. W. propaganda, apparently because the I. W. W. has been more interested in getting at these men than has the Church.

*Problems*     Careful investigation of the situation was made by the Federal Council of Churches. It found the men eager and willing to discuss economic problems. Chaplains should be appointed to go to these camps. They might hold open forums for the discussion of such questions as to whether the I. W. W. program is the best that can be suggested and what other ways there are to solve the problems society now faces.

Such chaplains must be men of ability and be well paid. The Bishop of Olympia would heartily support such work if the Joint Commission could be financed to carry it out.

Our Church has no right to protest against the propaganda of the I. W. W. unless we are willing to do our share in the propaganda of a broader and better vision of social justice and righteousness for all men.

The Presbyterians expect to put fifty thousand dollars into this work. The Episcopal Church ought to do her share also.

## Country Demonstration Stations

The Episcopal Church is everywhere known as "The City Church." We have but a few places in the country to which we can point with pride. We propose to gather the experts on country work in conference to develop the best plan for carrying on our Church work in the various country districts.

*Aims*     We ought to be able to underwrite a considerable number of places where properly paid clergymen could be established with a sufficient staff to carry on a really great work. We will demonstrate that the Episcopal Church can carry on country work if properly supported as well as work in suburban places.



## Parochial Social Service

The Joint Commission needs a department on parochial social service to collect the data available and to have demonstration stations to show the best methods of community work which are possible for large parishes, medium sized parishes and small parishes.

If we are to preserve for the Church what is fundamental—the saving of the energy and time of the clergy for the spiritual work—this work is of the utmost importance.

## Training of Workers

There is an increasing demand for trained workers for parishes. Many parishes desire and are able to pay good living salaries for trained workers, but we have no workers to send.

*Aims* A great many women and men would be glad to give their life to Church work. The Social Service Commission ought to be able to provide training for such workers and to send them to the parishes needing them.

## Field Secretaries

To carry out the program suggested above it would be necessary not only to increase the staff at the central office of the Joint Commission, but also to provide field secretaries to cover such Dioceses as are financially unable to support their own secretaries.

## Program of Joint Commission on Social Service

### CENTRAL OFFICE NEEDS

Salaries of Secretaries  
Traveling  
Office

Printing  
Stationery and Postage  
Stenographers

### DEVELOPMENT WORK NEEDS

Social Study Classes  
Institutional Work  
Country Demonstration Stations  
Church Mission of Help  
Training of Workers  
Industrial Work  
Sundries

Work Among Negroes  
City Mission Work  
Investigations of Church Hospitals  
and all Institutions with view  
of bringing them to high standards  
Provincial Secretaries

## Needs of Provinces for Social Service Activities

*What  
we need*

Social Service work and workers required:

PROVINCE I: Social Service secretary, maintenance.

PROVINCE III: Social Service field secretary, maintenance.

PROVINCE IV: Social Service field worker, maintenance.

PROVINCE V: Four Social service workers, maintenance.

## Needs of Dioceses for Social Activities

CONNECTICUT: Work of Diocesan Board of Social Service, maintenance.

CENTRAL NEW YORK: Social Service secretary community work in cities, maintenance.

Social Service woman worker, rural section, maintenance.

NEW YORK: Executive secretary.

WESTERN NEW YORK: Secretary.

ERIE: Diocesan secretary.

HARRISBURG: Diocesan worker, Social Service Commission.

MARYLAND: Diocesan worker, Social Service Commission.

VIRGINIA: Maintenance Diocesan Social Service Commission.

ATLANTA: Maintenance Diocesan Branch Social Service.

EAST CAROLINA: Maintenance of Social Service Work.

NORTH CAROLINA: Maintenance Diocesan Board Social Service.

CHICAGO: Executive secretary and maintenance of work.

OHIO: Maintenance Diocesan Social Service Board.

SOUTHERN OHIO: Social Service work, maintenance.

CALIFORNIA: Diocesan Social Service Commission, maintenance.

OREGON: Social Service work, clergyman.

# LATIN AMERICA

*If the Church does not follow the State in asserting the Monroe Doctrine, our people can be accused of Materialism—of being interested only in Latin America's material progress*

## General Features

THE twenty Latin American republics have suffered in their fight for freedom as our Northern Republic never did; all the factors in their problem were adverse. They had a wrong start 400 years ago when Columbus planted his first colonies in the West Indies. Life was too easy for the newcomers; nothing offered resistance; wealth and willing slaves were everywhere at hand.

Succeeding rulers in Spain merely drained the colonies dry, and sent as governors to the new world too many who were unfit. Exploitation of the natives and the natural resources took the place of constructive upbuilding. Corrupt paternalism in both Church and State unfitted them for handling their present day problems. Climate and agricultural wealth fostered this condition, until, at the beginning of the nineteenth century, practically all initiative had been destroyed.

Small sporadic uprisings were the only expressions on the part of the people of their desire for freedom, actual independence and self-government. They did not know what they wanted, nor did they know how to organize to determine what it was. While the great Republic in the North had a band of consecrated Churchmen and an eager Church to guide and advise its first steps toward freedom, the Latins had no help from the source to which as Christians they naturally turned.

Public schools were unknown, although desperate efforts were made by the young republics from time to time to establish them; rarely did such systems reach beyond the statute books. At the present day, the Latin American schools are wholly inadequate both in numbers and curriculum.

Instead of Latin America being a part of the world already pre-empted by the Church of Rome, it is largely unevangelized, that Church having abandoned long ago the descendants of their sixteenth century flock, and claiming now only about half the population.

The dominant factors in the different republics—the educated classes, the intellectuals—have recognized the fallacies of much of the former religious instruction, and have become agnostics. In losing their faith these intellectuals have lost all sense of obligation to their fellow-countrymen, and, instead of helping to provide schools and education generally, have developed a materialism that seeks only self-aggrandizement.

Conditions that have existed in Latin America throughout the past 400 years, have produced problems that the Church is bound to face today.

*Problems*    Great illiteracy.

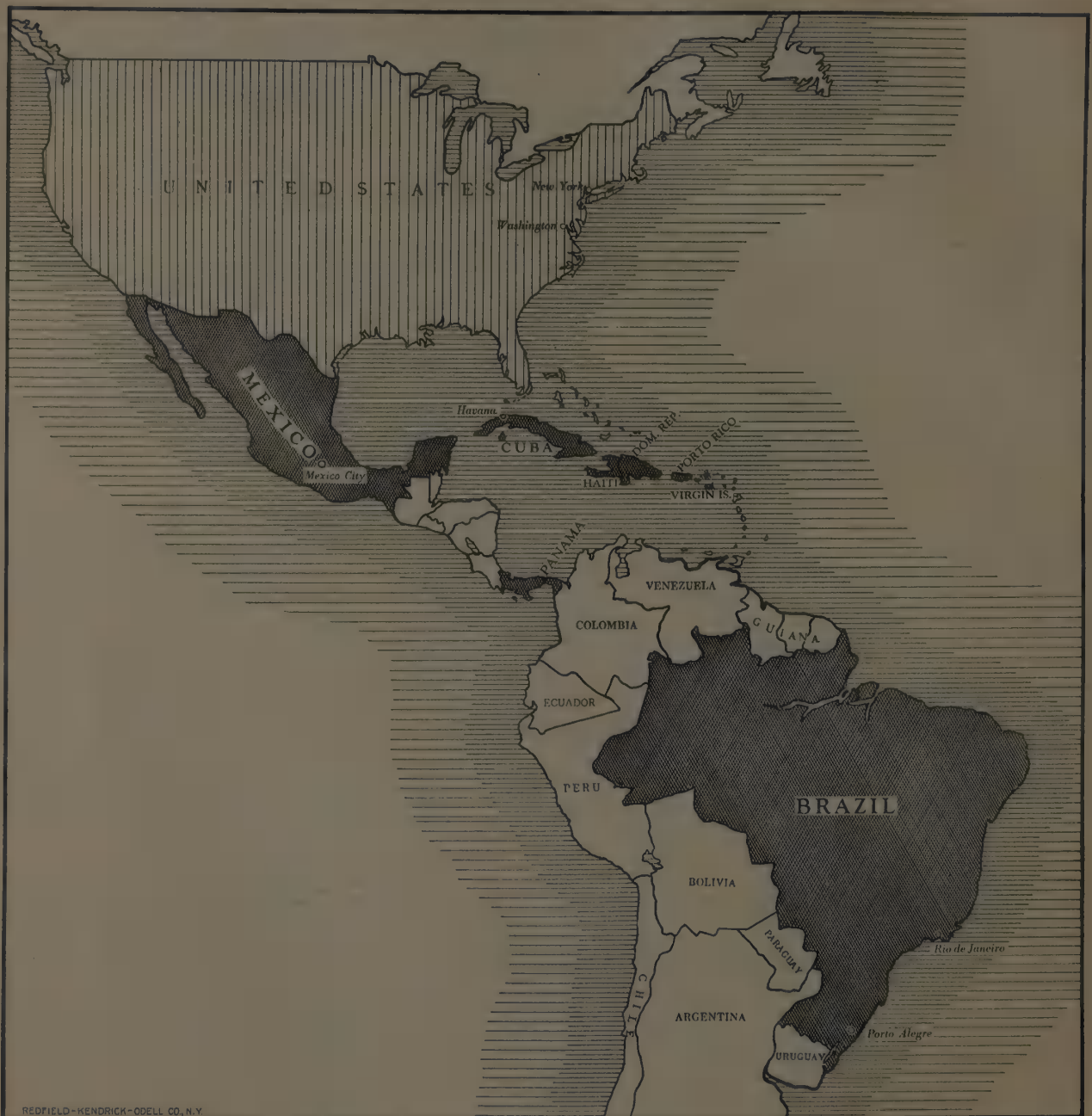
Growing agnosticism among educated classes.

Lack, on the part of the lower classes, of compliance with the marriage laws, leading to a large percentage of recognized illegitimacy.

General indifference as to maintaining a stable government.

Great diversity of language and dialects.

Unwholesome popular literature.



**T**WENTY republics modeled on ours, watching our development and following in our path. Our ideals become theirs; our blunders hinder them.

The countries cross-hatched show those in which the American Church has set up her beacons. There are nearly 50,000,000 people in these countries, and over 60 per cent. of them cannot read the Gospel.

It is well established that in proportion as our Church work grows, the rate of illiteracy drops.

We cannot afford to create Churches of illiterates.



# Porto Rico

*“‘For God and for right’ has become a spiritual strife, a holy and consecrated war for the principles and service of God.”—Bishop Colmore*

## General Features

**P**ORTO RICO came voluntarily under our flag in 1898. The Island Territory contains 1,200,000 people packed into about 3600 square miles, every one of which contains over 325 persons, or more than ten times the proportion of population to area in continental United States.

The Island is not the rich spot its name indicates. For an adequate living, according to our standards, great efforts have to be made.

The Roman Church was practically the only Church that ministered to the natives up to 1898. As a result there were far too few schools for the peon classes and instruction was of the paternal order rather than along industrial or agricultural lines. They were taught only enough to keep them “peones” forever.

*Problems* Sixty per cent. of the people are still illiterate. Eighty per cent. of them live in rural communities in the direst poverty and receive no training in the meaning of democracy or of Christian self-government.

The larger cities, such as San Juan and Ponce, present problems that are rural rather than urban; in fact, the problems of the entire Island are rural.



**T**HIS picturesque Isle presents the problem of the erection of more Churches, especially in rural communities, and the inculcation in the minds of the people of the obligations of Christian citizenship.

Our newest and most successful native work at El Coto has interested the whole countryside, and the Chapel is always crowded. Native workers are essential to the progress of the Church. They stay where placed. In time, thousands of dollars would be saved by the Board not having to pay for outfits, passages, and expensive furloughs.

A great need is the development of a home for postulants at Rio Piedras, who attend the university for their academic work. The circles on this map indicate Churches; the squares, schools.

*Problems*    The need is great of teaching Porto Ricans the true function of the Church: to train in Christian living by example as well as practice. Heretofore the Roman Church christened them and buried them only and married them if they could pay the fees that the Church demanded.

This resulted in a great disregard for the marriage ceremony by a large portion of the Island, and a consequent percentage of illegitimacy that was alarmingly high. After our possession of Porto Rico it was practically impossible to impress the necessity for the marriage ceremony on the mind of the average peon, to whom it had become a rite relegated to the rich alone.

The Island produces barely enough articles for home consumption, with the exception of certain excess quantities of sugar and tobacco. This means that the Island Church will not be self-supporting for a long period.

The people who are sojourning on the Island for varying lengths of time must be reached.

We must supplement government schools in teaching English to a vast Spanish-speaking people who are under our flag but alien to our speech and habits of thought; and supply teachers who will in turn train the Spanish-speaking teachers for work in the many large towns and villages.

Churches must be started for the people outside the cities where the obligations of Christian citizenship may be inculcated in the minds of those outside the reach of the government-maintained schools, and especially to train in Americanization the adult, for whom the Church is the only possible school.

## Evangelistic

THE newest and most successful native work at El Coto has interested the whole countryside of that district, so that the Chapel is always crowded. There are many such districts where the people are wholly without any religious influence. It seems that the Church must have a large field in just such regions.

*Problems*    To reach these native villages, to interest and impress them with the Christian ideals of citizenship and responsibility.

To maintain the work among the fixed congregations in the cities, and yet reach out to build up the Church among those still speaking only Spanish.

While Church buildings are good all over the Island, the practice of going to them regularly and constantly has almost died out. No initiative is found among the peons; they require direction and constant care. Intensive work must be done in all our Missions for some years to come.

In the States a parish will hold together for some time without a rector—here not. The sheep will soon be scattered. If one makes a canvass of the denominations which minister in the English language, one finds among them a good many sheep which have strayed from the Church's fold.

One cannot be simply a leader of services in Porto Rico, one has to be a constant and steady pastor or visitor among his flock in order to hold them, and to establish the habit of going to Church at other times than at fiestas.

*What we have*    At Ponce, Holy Trinity musters two congregations, one English and one Spanish. In San Juan we have the Church of St. John the Baptist for English-speaking people.

In San Juan, Puerta de Tierra, we have St. Luke's Church, where services are held in both Spanish and English; with its mission at Santurce, the Chapel of the Annunciation, and also St. Paul's Chapel in the same place.

St. Andrew's Mission at Mayaguez holds two services, Spanish and English. El Coto, the Chapel of the Resurrection, has the two congregations. Vieques has All Saints' Mission for English, and Fajardo, The Transfiguration, for Spanish-speaking people. To aid our work and give the Sunday School lessons in Spanish, we have "*El Nuevo Siglo*," an eight-page religious paper. In its columns are also translations into Spanish from many notable Church books.

*What we need* Native workers are essential to the progress of the Church. They stay where they are placed. In time thousands of dollars would be saved by the Board not having to pay for outfits, passages, and expensive furloughs. Therefore we must develop at Rio Piedras a home for postulants who can attend the university for their academic work.

A parish house at Ponce to provide a place for meetings is required.

At the New World School a rectory is needed in place of the converted native hut that has been used for the past eight years.

At Fajardo, a country district at the Eastern end of Porto Rico, a portable Church is needed. This can be moved when the success of the mission justifies building a larger or permanent Church.

## Educational

THE American Government has a thoroughly established public school system on the Island, but is unable to provide for all the population of school age.

The necessity for Church schools is seen by all; the Church is seeking to do her share in this particular. Young men must be educated and trained for the Ministry and for parish workers.

Sixty per cent. of the people of Porto Rico are illiterate, and inasmuch as their birth-rate is very high, it is necessary to concentrate upon the school question immediately. Adequate use should be made of the government supported University at San Piedras, which has an excellently planned normal course, including a summer school.

*What we have* The New World School at Manati.

A parochial school at Annunciation, near Condado.

Parochial school at Condado. One at San Juan and at Puerta de Tierra, and the Mission school at Mayaguez.

The principal object of the school at Manati is to help the children, who have not had educational advantages, to be capable tillers of the soil; the children at present attend the rural school. In most cases the children are orphans, and none is able to pay anything toward expenses.

*What we need* We need for the school at Manati fuller equipment.

We need two cottage dormitories, a common dining-room, a kitchen, laundry and a school building.

Schools for the education and training of native workers.

## Medical

EVERY Latin American country needs adequate instruction in sanitation and hygiene. Each province and city needs modern hospitals, clinics and American doctors.

The knowledge of medical care is hardly even rudimentary among the peon classes of Porto Rico.

*Problems* To supply proper doctors, nurses and workers to care for the people and to prevent the recurrence of the various scourges so liable to visit hot countries where there is no knowledge of sanitation. The hospitals are always so overcrowded that the need for nurses is constant and increasing.

*What we have* At Ponce, St. Luke's Hospital.  
The training school for nurses in connection with this hospital.

*What we need* The enlargement of the training school for nurses at Ponce in order that we may house an additional twenty girls.

More staff and more workers for St. Luke's.

## Summary

### WHAT WE HAVE

PROPERTY	No.
Churches, Rectories (Parish House and Homes, With Land) . . . . .	7
Educational Institutions . . . . .	3
Hospitals . . . . .	1
	<hr/> 11
<b>STAFF</b>	
Bishop . . . . .	1
Clergymen . . . . .	7
Lay Readers (2 foreign, 6 native) . . . . .	8
Catechists . . . . .	2
Teachers . . . . .	9
Doctors . . . . .	2
Doctors' Assistants . . . . .	2
Nurses . . . . .	6
Women Workers . . . . .	3
Native Teacher . . . . .	1
Native Assistant . . . . .	1
Parochial School Teachers . . . . .	13
Parochial Scholars . . . . .	279
Sunday School Teachers . . . . .	33
Sunday School Scholars . . . . .	712
Communicants . . . . .	572

### WHAT WE NEED

<b>MAINTENANCE—</b>	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	No.
Bishop's House . . . . .	1
Churches . . . . .	5
Chapel . . . . .	1
Rectories . . . . .	6
Schools . . . . .	2
Parish Houses and Schools . . . . .	2
Cottage Dormitories . . . . .	2
Industrial Department . . . . .	1
Nurses' Home . . . . .	1
	<hr/> 21
<b>NEW WORKERS</b>	
Clergymen . . . . .	3
Deaconess . . . . .	1
Assistant Nurses . . . . .	2
Matron for Training School . . . . .	1
Native Teacher . . . . .	1
Woman Worker . . . . .	1
Women Teachers . . . . .	2
	<hr/> 11



# The Virgin Islands

## General Features

**T**HE new American Islands are St. Croix, St. John and St. Thomas. The total area is about 150 square miles, with a population of some 27,000. The density is about 190 to the square mile, a much larger figure than is found in most of the West Indies.

Before slavery was abolished much sugar was produced and is still the leading product.

The value of the islands lies in their strategic location and in their fine harbors.

The great majority of the inhabitants are Negroes, although many of the people are of English and Danish blood mixed with native Indian and African. English and Danish, with indescribable dialects, are the languages spoken. English predominates.

*Problems* Great illiteracy.

Rudimentary methods of agriculture still the only ones used and known.

No development of natural resources.



**O**UR problem in these Islands is to turn the polyglots into English-speaking Christian American citizens. In St. Croix and St. Thomas we have a start.

Christian schools are the best mediums for overcoming the tropical heritage of ennui. These people have Island homes rich in everything needed for an ample life, yet they have no knowledge of how to harness nature.

Here ploughs and industries go hand in hand with Churches and schools.

Circles with crosses indicate Churches; squares are schools.

- Problems* To supply teachers who will train native teachers both in mission work and in modern agricultural methods.
- To teach self-support and encourage industrial workers.
- The problems in Culebra and Vieques—the Porto Rican Islands—present the same phases.
- To open means of communication on each island between the coast and the interior.
- To replace the work of the English Church immediately so that none of the congregations may be lost to our Church.
- To establish work in the interiors of the Islands.

## Evangelistic

THE Church work of these Islands was transferred to the American Church on May 1, 1919. The Bishop of Antigua resigned his jurisdiction of the work at that time and the Presiding Bishop took it over, though the formal letters of transfer have still to be signed, the matter waiting upon the action of the Archbishop of the West Indies.

- What we have* The Church strength consists of three parishes, with a total Church population of more than 9000 people. The communicant list amounts to more than 1900.
- The Sunday Schools have more than 1700 pupils and have two departments, the infant and adult schools, both in a flourishing condition in all the parishes.
- All three parishes are, to a certain extent, self-supporting. The rectors' salaries and all incidentals so far, have been paid by the vestries, with the exception of a small part of the salary of the curate of St. Paul's on the Island of St. Croix.
- All Saints' Church on St. Thomas' Island.
- St. John's Church on St. Croix Island at Christiansted.
- St. Paul's at Fredericksted, St. Croix.
- St. Paul's maintains a Mission in the heart of the island at Lower Love.
- What we need* A curate for each parish. Without them the work cannot be done adequately. It is impossible to attend to the services, the sick calls, which are very numerous, and do the necessary amount of parish visiting.
- The most serious need in the parish of St. Paul's, St. Croix, is in connection with the country mission work at the Mission of St. Paul's, Holy Cross, at Lower Love. There is a good Church building there but no rectory or parish house.
- The curate of St. Paul's must live there so as to be able to care for his people, and the parish house will provide means for the special entertainment of the people of the parish as well as space for a school for the education of the children who cannot attend the public schools on account of the distances.
- All Saints' Church will need an extension.
- Good Church building at Lower Love.

## Educational

- What we have* A LARGE unused school building in the parish of St. John's, on St. Croix Island.
- As in all the West Indian Islands, industrial education seems to be the thing most needed by the people.

*What we need* Industries must be built up in the Islands so that it will not be necessary for the people to leave home to seek employment as has been the case for the last few years.

The most logical suggestion is the establishment of such a school for day pupils in the parish of St. John's, St. Croix, where the Church has a school building which is not being used.

Properly equip this building with carpenter shop, blacksmith shop, tin shop, etc., for the boys, and domestic science rooms for the girls. Other industries will naturally develop in the course of time.

School accommodations in proposed parish house of St. Paul's at Lower Love.

## Summary

### WHAT WE HAVE

PROPERTY	No.
Churches.....	3
Mission Chapel.....	1
Parish School.....	1
	<hr/> 5
STAFF	
Clergy.....	3
Sunday School Scholars.....	1700
Communicants.....	1900

### WHAT WE NEED

MAINTENANCE—	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	
Extension to All Saints' Church, St. Thomas	
Equipment of an Industrial School	
Rectory and Parish House at Lower Love	
NEW WORKERS	No.
Curates.....	3
Teachers.....	2
	<hr/> 5

# The Canal Zone

*"Promises to become soon the most important commercial center on earth"*

## General Features

OUR jurisdiction in Central America consists of the Canal Zone and the northern coast of Colombia. It covers an area of 200,000 square miles, with a population of unknown but very considerable proportions.



*Courtesy of Joint Centenary*

THE Canal Zone is the highway of the world, and consequently is one of the most strategic spots of the Americas. The work of the Church in this locality is of increasing importance. Emphasis on educational lines is included in our program.

One of our problems is the establishing of Churches for Negro worshippers, who are now without places in which to meet.



Because the Canal is the highway of the world the Zone will soon become, in comparison to its area, the most important military and commercial center on earth.

The Zone contains a modern city side by side with an unsewered and unsanitary native city. Much of the old city has been cleaned up by the Americans, but much needs to be done.

Adjacent to the Canal Zone are perhaps a million heathen; there the San Blas Indians live. Christianity is more conspicuous by its absence than its presence.

*Problems* To emphasize everywhere Church Extension work along educational lines.

To provide Churches for the West Indian worshippers who, before they came to Panama, were members of the English Church in the West Indies.

To create a Christian community which shall be an example to the people of the adjacent States.

To prove that democracy will work in the tropics.

## Evangelistic

CHURCH work was begun on the Isthmus of Panama by adventurous representatives of the American Episcopal Church as early as 1855. Subsequently the English took charge.

That was when the first crowd began to seek the new gold fields of California. Christ Church in Colon still stands to suggest those feverish and chaotic days.

On March 8, 1906, the work in the Zone was transferred to us by the Church of England.

Our first Bishop in charge was the Bishop of Washington.

The work in the Zone has necessarily been of a transient nature. We have had to rush in and build camps and missions overnight that would last but a few months and then would be wiped out.

During the building of the Canal the number of West Indians employed by the administration was very great and thousands of them were Churchmen.

Not to be strongly represented in the Zone now would be almost like having no Church in Washington, D. C. Every center of Federal activity calls for the American Church.

Our evangelistic work in the Canal Zone has resolved itself into two parts: caring for the Americans who are there for military and civil reasons, and ministering to the Negroes who have become residents of the Zone.

*What* Christ Church in Colon.

*we have* St. Paul's Church at Panama.

St. Peter's Church at La Boca, intended for employees.

The Holy Comforter at Palo Seco for the leper colony.

St. Augustine at Paraiso for employees.

A Mission at Corozal for the Hospital for the Insane.

<i>What we have</i>	At Chorillo, a suburb of Panama, a Mission for employees.
	At Gatun, a similar Mission.
	At Ancon, a Chapel of St. Luke's Hospital for the American civilians.
	At Mount Hope, a Mission.
<i>What we need</i>	In Panama City, a parish house and orphanage.
	At New Cristobal, a Church building for the Americans and a clergy house.
	At Mount Hope and Gatun, Church buildings.
	At Paraiso, a rectory and a parish house.
	At La Boca, a parish house.
	At Chorillo and Empire, Mission halls.
	We need workers at Santa Marta, Baranquilla and Cartagena.

## Summary

WHAT WE HAVE		WHAT WE NEED	
PROPERTY	No.	MAINTENANCE	
Churches, Rectories and Mission Stations.....	13	SUPPORT OF WORK NOW UNDER WAY	
STAFF		PROPERTY	
Clergy.....	5	Church for Americans at New Cristobal with Clergy House	
Catechists.....	8	Church at Mount Hope	
Sunday Schools.....	9	Church at Gatun	
Sunday School Pupils.....	744	Enlargement of Christ Church at Colon	
Communicants.....	1366	Rectory and Parish House at Paraiso	
		Parish House at La Boca	
		Parish House and Rectory at Panama	
		Mission Hall at Chorillo	
		NEW WORKERS	
		Clergyman.....	1
		Woman Worker.....	1
		Orphanage Director.....	1
			3

# Cuba

## General Features

**T**HE largest and the richest of the West Indies, it has a total area, with the Isle of Pines, of 45,881 square miles, and a population of about 2,500,000.

Three-fifths of these are white natives, the rest being Negro and mixed blood.

Literacy is still low on the island, being only 56.6 per cent. at present. The excellent school system has not yet reached throughout all the rural sections.

Agriculturally, Cuba is very rich, but her resources are largely developed along the line of sugar and tobacco production.

Iron and copper are the chief paying mineral deposits. Hard woods abound.

The people as a whole are very poor, although their condition has been materially bettered under the various administrations that have been in operation since the Republic was established.

Cuba is pre-eminently an agricultural country—yet, because of the large production of sugar, her problems are mainly industrial.

The excellent railroad system runs almost the whole length of the Island with branches crossing from North to South but the increased traffic of the past few years and the lack of repairs have made it inadequate, and it is sometimes difficult to get from place to place.



**T**HE richest island in the world lies at our door. Neglected by her sovereign state for centuries, Cuba has but lately realized that sugar cane and tobacco leaves can be transmuted into gold for her own coffers.

It is for the Church to teach her what this new wealth can do to secure stability and permanency of government. A school system founded on sound Church principles will underwrite her future citizenship. Already she has raised, in twenty years, her literacy over 25 per cent.

Training the young men and boys in scientific farming will insure a greater wealth to the government and a greater measure of Christian solidarity among the governed.

Circles with crosses indicate Churches; squares are schools.

Cuba is underpopulated—labor is scarce, large employers have been seeking it everywhere—so we face the problems of immigration.

*Problems*    Providing services and schools for the Negro population, many of whom though nominally Christian, are actually fetish worshippers.

The starting of schools for the poorer people all over the Island, and the development of Church extension work on the many sugar plantations. This means an added number of Spanish-speaking workers.

The strengthening of the work among the Americans who are residents of the Island.

These people are prone to the demoralization common to all Anglo-Saxons in the tropics.

The huddling together, in an indescribable manner, of the people living in cities and large towns.

The high cost of living, including rentals, with wages low in comparison.

## Evangelistic

THE great need of Cuba is that of training for leadership to provide the next generation with men who are fully alive to their responsibilities.

The opportunity of the Church lies in the boys who will be the men of tomorrow.

The ritual of our Church service appeals to the love of beauty found in every Latin.

All foods have to be imported to Cuba, hence the people in the outlying districts need instruction in what to do with the patch of land that is so rich that it “has but to be scratched to yield a living.”

The rural work of the Church is to gather these people and while teaching them the science of farming, ground them in the principles of right-living, spiritually, economically and socially.

*What we have*    At Guantanamo we have an attractive Church and a large plot of ground, sufficient for necessary parish buildings. The Church is crowded every Sunday; not large enough to accommodate the worshippers at fiestas.

At Sagua La Grande we have a Mission organization. This is a town of about 20,000 in the North of Cuba, the headquarters of the Cuban Central Railroad, with a large English-speaking colony; there are three Congregations, one in English and two in Spanish, with two Sunday Schools.

At Cienfuegos, the third largest city in Cuba, we have a Mission and a Sunday School of about sixty, but our services are held in a rented building.

In Havana we have a Cathedral, Holy Trinity, and a Sunday School; also at Jesus del Monte a Mission with Chapel and parish house.

In Santiago we have a Mission organization. There are three congregations: two in Spanish and one in English.

In Camaguey we have a Mission organization, with a Sunday School of over 100 children. Although this province has been the most backward in Cuba, it is developing rapidly and rents are rising daily.



In Los Arabos, a small town in central Cuba, we have a good Church and a growing congregation.

We have, all told, forty-seven stations on the Island of Cuba, which includes five on the Isle of Pines.

*What  
we need*

To build a house for our missionary in Guantanamo is an immediate necessity.

In Sagua la Grande we need three buildings to replace those we are now renting. These houses are unsatisfactory and have been condemned by the sanitary department, but no others can be found. We will not make much impression on the community until we have a permanent location for our work.

In Cienfuegos we need a Church building and a rectory. Our present location is poor and we should move nearer the center in order to exercise the right influence over a growing community.

A Church and rectory in Campaguey. Our leased building is in an out-of-the-way place and not large enough to hold our people. A permanent location would widen our influence.

We should minister to the West Indian Negroes on the sugar plantations. They constitute a danger and an opportunity. If we do not look after them they will drift into heathenism. If we do reach them they will be a source of strength to the Church.

## Educational

THE type of school that is particularly needed in Cuba is the industrial school. Both the boys and the girls need to be taught how to work, to be self-maintaining. They have been impregnated with the old Spanish idea of the degradation of work. We must overcome both this tendency and the tropical desire to rest.

We must teach them the dignity of work and its necessity for Christian citizens. This means a reconstruction of their idea of education.

School facilities in Cuba are limited. The only chance for a boy to get an education is in a city. This education must be made to include training for citizenship. For centuries the people have depended on authority, and have lost all sense of individual responsibility.

The greatest contribution we can make to the well-being of Cuba is to give the leaders of the next generation training in public spirit.

We have inherited certain responsibilities from the Church of England whose West Indians are scattered on many plantations and in the sugar mills. They need special schools and teachers.

*What  
we have*

In Havana, we conduct a Cathedral School for boys and a Cathedral School for girls, both in rented buildings.

We have the Industrial School of San Pedro and San Pablo at Limonar, and the Calvario Parochial School at Havana.

We also have parochial schools at Constancia, at Santiago de Cuba, at Sagua la Grande, Santa Cruz del Sur, Los Arabos, Cienfuegos, Chappara, Bolondron, and at Guantanamo.

*What we need* In Guantanamo we need a new school building. The school is now crowded beyond its capacity and we are unable to rent a larger building. We must remove the haunting fear of eviction from the minds of our workers.

A boys' school is needed in Havana. It is a most strategic location for a boarding school for it will give us a great influence over the next generation and root us permanently in the land.

Each province in Cuba has a normal school but no dormitories are provided and no supervision over home life. A Church hall at one of these institutions is needed as a home for many of the girls, so they would be surrounded by Christian influences.

We need a school building in Sagua la Grande to replace the one we rent.

We need a school building in Cienfuegos in place of a rented house.

In Havana we need a building for our Cathedral School. The lease of the building we are using is up this year and the rent has already been raised \$80 per month.

Santiago needs a new school building in the center of the city.

Camaguey needs a new school building. The one that we rent is in an out-of-the-way place and an industrial school is necessary, because that which we now rent affords no room for expansion.

In Los Arabos we have a plot of ground next to the Church. On it a new building for the school should be erected. This is a small town but our Church is growing rapidly.

## Summary

### WHAT WE HAVE

PROPERTY	No.	Valuation
Churches.....	15	
Rectories.....	4	
Chapel.....	1	
Various Plots of Land.....		
Cathedral School for Boys....	1	
Cathedral School for Girls....	1	Furniture
Industrial School.....	1	only
Parochial Schools.....	5	
	28	
		\$188,782.38

STAFF	No.
Bishop.....	1
Foreign Priests.....	10
Cuban Priests.....	3
Cuban Deacons.....	4
Parishes and Missions.....	47
Lay Readers, Four Cuban and one Foreign.....	5
Teachers, Nine Cuban and One Foreign	10
Foreign Women Workers and Teachers	12
Day Schools.....	20
Teachers.....	33
Pupils.....	1164
Sunday Schools.....	38
Sunday School Pupils.....	1815
Communicants.....	1933

### WHAT WE NEED

MAINTENANCE	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	No.
Boarding School for Boys.....	1
School, Rectory and Teachers' House.....	1
Church, School and Rectory.....	1
Church, School and Rectory.....	1
Church, School and Rectory.....	1
Church, School and Rectory.....	1
School and Rectory.....	1
Industrial School.....	1
Church Hall.....	1
Deanery.....	1

NEW WORKERS	
Clergymen with Traveling Expenses.....	2
Principal.....	1
Assistant.....	1
Teachers.....	4
	8

# Haiti

*"We must help them to put on Christ"*

## General Features

THE Western four-elevenths of the Island, called by Columbus "Hispañola," comprises some 9242 square miles, with a population estimated at 2,500,000, 90 per cent. of which are pure Negro, the remaining 10 per cent. being mulattoes, with a few Europeans. The means of communication from one part of the Island to another are very poor, people going by sea from city to city; there are in all some 140 miles of railway in the Republic of Haiti, but generally speaking, a vast majority of the people live in districts inaccessible to vehicles of any kind.

The financial condition of the Republic until recently was very bad, but is being improved under American administration. The language of the country is French, and religious freedom nominally exists. Haiti is agriculturally rich, but neglected and little developed.



THIS Island is the home of two distinct races and governments, but both have suffered from misrule and the tropics. The Western half—Haiti—is a Negro Republic, speaking French. To go from city to city, one travels by water, in a small tub of a steamer, or on a piratical-looking fishing smack. This is typical of Haiti. Nothing is developed; children are unschooled and unchurched to a great degree.

The Dominican Republic lies east of Haiti. It is a Spanish land, in language, customs and blood. Its people, too, sail from city to city, and starve if ships do not call.

The Island fairly reeks with wealth, but prejudice starves the natives.

The Church must make them understand that Jesus of Nazareth, our Saviour, toiled with his hands. Church schools have here again the double problem of ministry and teaching.

Circles with crosses indicate Churches; squares are schools.

Illiteracy is the habitual condition of the Island.

Marriage ties are very loose, and polygamy prevails to a certain extent.

In comparison to its wealth and population and proximity to trade routes, Haiti is probably the least known country on earth.

Haiti provides the world with the great opportunity to demonstrate that black people can take care of themselves. It is the Church's chance in the Western Hemisphere to do something worth while for our black brethren.

*Problems*     The building up by the Church of a real *entente cordiale* to show the natives that American help does not mean annexation.

The protection of the people from industrial exploitation, and their instruction in modern agricultural methods so that they may become financially independent and develop a stronger autonomous government.

Cooperating with the Government to such an extent that it will not be necessary to keep the Marines in Haiti much longer. This is the obvious work of the Church in the little Republic sitting at our front door.

Helping the people by education to put off their indolence and irresponsibility so that the next generation will be real Church people, industrious and ambitious, owners of their own homes, and dominated by a desire to make theirs and their neighbors' families centers of patriotism.

Establishing as many trade schools as possible over the land, to teach these people to use the hands skilfully, and also that there is nothing demeaning in working with the hands.

Providing better roads and means of intra-island communication.

## Evangelistic

THE United States has intervened in the political affairs of Haiti to save it as a nation, and to set it on a firm foundation of Constitutional government. The effort of our Government will be a failure, or must be continued indefinitely, unless the Church can give this Nation the foundation of the principles of Jesus Christ, who is the only guide for any people.

The foundation of all constitutional government is industry. The Church must teach it along with man's duty to God and his neighbor. In Haiti we have an economic condition which must be bettered before any real improvement in the moral situation can be expected.

For one hundred years since 1801 the people have had their own government, and their best friend must admit they have made little if any progress. This is because the vast majority of them is unevangelized.

Every one of our Church buildings on the Island is a school, too. They are the only places where proper instruction in the first principles of liberty may be obtained by adults.

If we do not teach these people now the true meaning of Christian liberty and self-government, they will fall prey to the new radicalism that is everywhere sweeping the world; the branch of the Catholic Church that has for so long been established in Haiti is wholly powerless to combat this new movement toward ultra-radicalism.

The Churches must become centers of Christian Democracy if a stable government is to be maintained in Haiti.



Theodore Holly, a black man who subsequently became Bishop, began the work in 1861. After tireless labors, he died in 1911, leaving behind the independent Orthodox Apostolic Church of Haiti, with more than a dozen clergy and about thirty parishes and Mission stations.

In 1912 Haiti was made a Missionary District of the American Church.

The people, though poor, have so far built their own Churches and schools, but in order to advance they now need our help. In the mountain and country districts there are hundreds of thousands of people whose only leaders are uneducated voodoo priests. No religious organization ever attempted to minister either to their souls or bodies.

*What we have* At Port au Prince we have our chief parish. There we have two resident clergy; in the district of Leogane five clergy minister to the people; in Aux Cayes City we have two, who also care for the whole plain of the city as a circuit.

At Coustard the rector of Port au Prince is in charge, assisted by another clergyman. We have one man in charge of both the districts of Mirebalais and Las Cahobas. The district of Gonaives has still another clergyman.

At present there are thirteen clergy, all native, ministering to three organized parishes, and thirty-two Missions and stations. Each Mission has two lay readers in the district of Leogane, which is our most flourishing country work.

We have at Port au Prince, Holy Trinity Church. We have recently purchased the property on Rue Dantes Destouches.

In Aux Cayes, we have purchased a brick Church, together with a lot for the rectory. In Cavaillon, we have a Church and grounds, near Gonaives a lot with an unfinished Church. This is also the case at Coustard.

In Petit Fond and in Torbeck each, we have a country Chapel with land.

In the District of Las Cahobas, at Trianon, we own the lot on which stood the Chapel that was burned in 1914. At Grand Boucan, in this same district, we have a country Chapel and a lot.

At Leogane City we have a Church built by the people themselves; in the District of Leogane we have eight country Chapels and lots as follows: At Bigoné, Buteau, Petit Harpon, Deslandes, Petit Boucan and Palmiste a Vin each, one Chapel and lot, and at Cittronier, two.

## Educational

UP to the present an education in Haiti has meant the means of escaping the necessity of working at all. It has fitted nobody for the realities of life.

To a girl it meant the usual Convent training with petty accomplishments that are utterly useless in this century; this kind of an education was limited to only the upper class and the daughters of the wealthy.

The American officers find that all Haitians would rather work for a beggarly stipend at a desk than do a bit of real work. This is the attitude that must be changed before Haitians can advance to any degree of self-government.

Labor with the hands, including any and all sorts of engineering and building, is demeaning, and fit for the uneducated alone.

- Problems*    The great difficulty encountered is inability to perform profitable manual labor.
- The land needs operatives of every conceivable kind, and the greatest contribution we can make is the establishment of industrial schools for both sexes where Christianization and its material as well as spiritual obligations can be taught.
- To teach them that they can best do their duty to their State and to their God by recognizing the necessity for work, and the work that belongs to that station to which they are called.
- To provide them with an opportunity for industrial training so that they may develop the natural resources of their land, thus facilitating self-government and so putting an end to the unsettled condition of their country.
- What we have*    We have two good day schools, one for boys and one for girls in Port au Prince.
- A farm near Port au Prince.
- Fifteen day schools, with twenty-four teachers, one of whom is paid for by the Board.
- What we need*    An industrial school, like that at Lawrenceville.
- To build small country schools throughout the Island.
- To train the people in agricultural pursuits.
- Educational effort must now receive the greatest stress, and those points selected where the greatest good can be accomplished for the poor natives of the interior.

## Medical

The Bishop feels that a missionary physician who can teach the fundamentals of religion and sanitation to the country people would be an incalculable blessing.

## Summary

WHAT WE HAVE		WHAT WE NEED	
PROPERTY	No. Val't'n	MAINTENANCE	
Churches and Country Chapels...	19	SUPPORT OF WORK NOW UNDER WAY	
Schools.....	2	PROPERTY	No.
Dispensary.....	1	Industrial Schools (One for Boys; One for Girls).....	2
Farm.....	1		
	23		
	<hr/>		
	\$27,480	NEW WORKERS	
STAFF		Principals for Industrial Schools.....	2
Bishop.....	1		
Priests.....	12		
Deacon.....	1		
Lay Readers.....	27		
Nurse.....	1		
Teachers.....	24		
Sunday School Teachers.....	33		
Communicants.....	1136		
Sunday School Pupils.....	675		
Mission and Parishes.....	32		

# Dominican Republic

## General Features

THE Eastern seven-elevenths of the Island of Hispañola, comprises about 18,000 square miles with a population of 800,000; these people are mainly of different races, European, African, and Indian, who speak Spanish principally.

Religious toleration prevails and education is nominally compulsory, but less than 9 per cent. of the population attend school. The school system is elaborate on paper but totally inadequate.

The finances of the Island are very bad, and its natural resources little developed. In both vegetable products and hard woods the Island has great possible wealth, as well as in minerals. With the completion of the roads our Marines are now building these sources of prosperity can be reached.

For the present the people use water routes from one city to another; only 175 miles of railways have been built. As an illustration of conditions, it can be said that for lack of farms the people had to go hungry when the war was using all the ships.

Like the Haitian Republic the government of the Dominican Republic has been decidedly fluid; its instability reduced the country to what was practically bankruptcy.

Under American administration, however, many improvements are being put forward, especially along lines of education, sanitation, financial responsibility, and governmental stability.

*Problems* To provide schools and Churches, strengthen the backbone of the people, and teach them self-government in all ways.

To minister to about 10,000 West Indians, who though members of the Church of England, have been swallowed up in remote and inaccessible sugar plantations.

## Evangelistic

Although Santo Domingo City is the oldest in the new world, the American Church had no priest there till 1918.

*What we have* Our principal Church work is in Santo Domingo City, in a rented building.

At San Pedro de Macoris we have a Mission; the country round about is full of Church of England West Indians.

We have a good Mission at La Romana. This is a star point. From here it is possible for us to reach out to large colonies of West Indians.

*What we need* No work has been attempted in the Northern part of the Dominican Republic; the interior has not been touched; the Eastern shore has no Mission.

## Educational

**T**HE Dominican Government review of the situation shows that despite great effort on its part, a bare 70,000 out of 200,000 children of school age are receiving any education. The report reads: "A people which aspires to democracy has no right to offer instruction to one group and condemn others to ignorance."

The Government is too poor to provide schools for all. The Dominican Government cannot get the kind of teachers it needs.

The Government needs the Church's help and cannot prosper without it.

The obligation clearly rests with us to minister to these people because many are already communicants. We must have two more clergy, and not neglect our own, or other Christian bodies will feel it necessary to do our work.

## Summary

### WHAT WE HAVE

PROPERTY	No.
Mission.....	1
Preaching Stations.....	16
Day School.....	1
	<hr/>
	18
STAFF	
Priests.....	1
Lay Readers.....	3
Teacher.....	1
Day Pupils.....	25
Sunday School.....	1
Sunday School Teachers.....	2
Sunday School Pupils.....	15
Registered Communicants.....	331
Thousands As Yet Unregistered	

### WHAT WE NEED

MAINTENANCE—	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	No.
School.....	1
School.....	1
Portable Church.....	1
Rectory.....	1
Rectory.....	1
	<hr/>
	5
NEW WORKERS	
Clergymen.....	2
School Principal.....	1
	<hr/>
	3



# Mexico

*"Our nearest neighbor will not become our dearest neighbor until the Church has seen to it that both nations are led by the Spirit of God"*

## General Features

**M**EXICO, our nearest neighbor to the South, shares but few of the characteristics of the Northern Republic. It is one-quarter the size of the United States, having some 767,000 square miles of territory, with a population of about 15,000,000.

Only nineteen per cent. of the people is white, while forty-three per cent. is of mixed, and thirty-eight per cent. of pure Indian blood.

Eighty per cent. of the whole population is illiterate, and ninety-five per cent. of the Indians.

The excellent school system inaugurated under Diaz has not been enforced, although the recent appointment of a competent Secretary of Education has given a certain vitality to the department.



**F**OR ten years Mexico has run amuck of her civilization. Our sister Republic has demonstrated most successfully what a people can do under a Godless regime.

The problem the American Church faces today in Mexico is that of teaching by example that a Christian idealism is the most practical foundation for a solid government. The most powerful ambassador to any country is the Missionary. The Indians in Mexico are finding that Quetzecoatl has indeed come, and they are flocking into our Chapels and schools to learn the ways of the White God. The old Aztec symbol of immortality—the anchor—is the symbol of this new teaching.

Dots with crosses indicate Churches; squares are schools; crosses, hospitals, and small dots, Missions.

The financial condition of the country is too bad to permit of improvements of any material sort; the instability of the government also prevents this, as does the fact that there are many independent and local governments operating in different sections of the country.

This lack of unity is the chief cause for the troubles which oppress the country at present.

Poverty is now everywhere rampant, lands and natural resources are undeveloped or neglected, and an exorbitant system of taxation has thrust the country still deeper into debt.

Mexico has been a republic in name and not in fact. Back of the revolutions exist causes that must be eradicated before Mexico can join the republics of the earth: exploitation, poverty, peonage, ignorance, religious oppression.

Mexico will be a land of continual unrest until its republican institutions are underwritten with popular education, and that kind of public spirit which the Church alone can create.

- Problems*
- To minister to a land devastated by famine, revolution, and disease.
  - To provide schools everywhere, particularly in the City of Mexico.
  - To establish, for boys and girls, night schools that are industrial or commercial in character.
  - To rebuild and refurnish schools, Churches and institutions that have been looted.
  - To intensify the work among the Indians.
  - To create the much-needed spirit of confidence in us through the mediation of the American Church. The missionary is the unofficial ambassador to accomplish this thing.

## Evangelistic

THE work in Mexico began with a revolution of priests within the Roman Church some 70 years ago. Until 1904 it was an autonomous Church. Since then it has been a Missionary District of our Church.

Many of our Missions are located in what are practically unevangelized Indian colonies.

These Missions are scattered throughout the Republic, but center largely in the States of Morelos, Hidalgo, Chihuahua, Michoacan, Jalisco and Mexico.

*What we have* Throughout the Republic we have a large number of stations with small but interested and enthusiastic congregations. Naturally, our largest Church is in the City of Mexico, Christ Church with over 200 communicants. The Church of San José de Gracia has about 120.

In Guadalajara we have two Churches, St. Mark's and Santa Maria. In both these cities we minister to two congregations, one English and one Spanish.

At San Pedro Martir, we have San Juan Church, which has a large congregation that is ministered to by the Church of San José de Gracia in Mexico City.

In Nopala, the State of Hidalgo, we have the Church of La Transfiguración, which maintains a Mission at Encinillas and another one at Humini; also at Maravillas, Chapantango, Chapulaco, San Francisquito and at Santiago Loma. All are in a flourishing condition.

We have a good-sized congregation and the remains of a Church at Joquicingo.

At Cuernavaca the Church of San Miguel maintains a Mission at Alpuyeca, and also at Jojutla. These are especially important because they are in the midst of a rather considerable Mormon colony.

In Toluca we have a large congregation. Mexico City also ministers to a Church at Huitzila and at Xochitenco.

In addition to the Chapel connected with the Hooker School, in El Oro we have a flourishing Church.

At Amecameca is the Church of La Encarnación, which maintains a Mission at Tecelco, and also one at Ayapango.

We have had a large English congregation at Monterey and another at Chihuahua. There is a small English congregation in Torreón, and another for Americans at Tampico.

*What  
we need*

A home for our clergy in Mexico City, the capital and center of the Republic, is most necessary. The houses we are able to rent are unsanitary and create a bad impression among the people of the better middle class, whom we have begun to attract.

It is difficult for a non-Romanist minister to secure a suitable house in any community.

He may never know when his landlord, under stress of superior influence, will force him to vacate.

The rebuilding and refurnishing and completion of the buildings of St. Andrew's Theological Seminary in Guadalajara. This seminary has been looted and relooted time and again by wandering bands of rebels. The school was stripped of all its fixtures and equipment and foodstuffs. The glass was taken from the windows, doors from their hinges.

The congregation in Guadalajara needs a Church building and rectory. It has been worshipping in rented rooms and private houses for the past twelve years; it has suffered frequent evictions on short notice.

Repairs to the Church in Cuernavaca, where the Church has been stripped of doors, roof, windows and all detachable woodwork and plumbing.

Repairs to the Chapel in Mimiapan, which has been almost totally destroyed.

The Church at Jojutla is in the same devastated condition.

At Joquicingo, repairs are needed for the Church building, which has been dismantled and stripped of roof, windows and doors.

In Tlalpam, a house is needed large enough to serve both as a Chapel and as a home for the clergy, who minister both to the new congregation in Tlalpam and the old congregation at San Pedro Martir.

At San Sebastian, we have a congregation of nearly 300 people, and have outgrown all the houses that we have been able to obtain, so that both a Church building and rectory are needed in this Indian town.

If we wish to maintain the Mission in Tacuba, a suburb of the City of Mexico, it is necessary for us to purchase property for a permanent Mission. The nucleus of this Mission has grown through the influence of our Mary Josephine Hooker School.

At Monterey, for St. Paul's, we need a Church building and a rectory. The Church was for some years self-supporting, but since the revolution has dropped greatly in membership.

This city will be one of the first to receive the influx of English-speaking people so soon as any degree of governmental stability has been established.

## Educational

MEXICO needs schools, and then more schools—industrial, training and parochial schools that will teach the children all that Christian citizenship means, and will raise leaders for the next generation.

A new field of work is being reached by our Church through the schools among the Indians. These people have been totally neglected since Cortez found them, and they do not even speak the Spanish language.

Only one civilizing influence seems to have reached the Indians in the mountain fastnesses, and that is the Singer sewing machine. Where the agents of the Singer sewing machine can penetrate, our people can go, and if these peons can find the money with which to pay 148 dollars (gold) for a sewing machine, they certainly can be taught to help to maintain the schools and Chapels we place among them.

*What we have*      The Mary Josephine Hooker School for the education of native girls. This institution is located at Tacuba, a nearby suburb of Mexico City.

St. Andrew's Theological School and Farm, located at Guadalajara. In Mexico City itself we have the House of the Holy Name—Casa del Sagrado Nombre. This is a mission house and school.

In Encinillas, in the State of Hidalgo, we have a school for girls, and another in Maravillas, a small city in the same state.

In the State of Mexico we have two parochial schools, one at Mimiapan, and one at Tlalmimilopan.

*What we need*      A dormitory for the Hooker School in order to increase its usefulness. With these added accommodations a matron will be needed; we also ought to have four teachers; with the opening of the contemplated commercial course two more teachers will be needed; for the kindergarten and primary grades that are planned, two more.

In the Normal Department, in addition, an appropriation is necessary for buying apparatus and material, particularly for the study of domestic science.

In connection with the House of the Holy Name, it is necessary that we secure good equipment for the night school for young men and women, which has classes in stenography, typewriting, Spanish, English, arithmetic, and accounting.

It is desired, in connection with this same institution, to extend the educational work to the older boys and young men and women of the working classes, and to intensify the industrial features and cooperative self-help for poor girls, and to lay fuller stress on the social, literary and musical entertainments of an instructive nature.

It is necessary, in addition to open a day school for boys including the third, fourth, and fifth grades; and to conduct industrial classes for women and girls in which sewing, dressmaking, embroidery, crocheting, knitting and drawn-work will be taught, in connection with the other classes.

At St. Andrew's School, we must equip better the preparatory department for boys from twelve to sixteen, including the fourth and fifth grades, as required by law.

Also to open a commercial department and to equip better the Theological School with tributary and preparatory studies of the normal course, in addition to the Theological curriculum required by the Canons of the Church.



At Maravillas a school building is needed, and assistant teachers.

At Humini two schools must be reopened and refitted.

A school at Xochitenco, on the shore of Lake Texocco, twelve miles southeast of the City of Mexico, is needed; this could be used also as a Chapel. Five Indian villages lie about Xochitenco. The people are most anxious for this development:

## Medical

*What we have* At Nopala, in the State of Hidalgo, we have the House of Hope—Casa de la Esperanza—a hospital for the poor.

Hospitals are greatly needed in the whole Republic of Mexico. The poor suffer from every imaginable affliction possible to the human body.

*What we need* The House of Hope needs its allowance for running expenses doubled. During the month of May there was a daily average of seven beds filled in the hospital, and 218 out-cases treated.

We need an appropriation for the doctor's salary, and a real missionary doctor.

We need more equipment, a full set of surgical instruments and a sterilizer. A supply of blankets, sheets, etc., clothing for the sick, and Red Cross supplies generally.

## Summary

### WHAT WE HAVE

PROPERTY	No.
Churches and Chapels . . . . .	20
The Hooker Memorial School and Orphanage	
St. Andrew's Industrial School and Farm	
Mission House and School	
Hospital for the Poor	
Schools for Girls . . . . .	2
Parochial Schools . . . . .	2
	<hr/>
	24

### STAFF

Bishop . . . . .	1
Parishes and Missions . . . . .	44
Clergy (6 Foreign and 14 Mexican) . . . . .	20
Lay Readers . . . . .	10
Day Schools . . . . .	5
Day School Scholars . . . . .	250
Teachers in Parochial Schools . . . . .	11
Pupils in Parochial Schools . . . . .	64
Sunday Schools . . . . .	18
Sunday School Teachers . . . . .	27
Sunday School Pupils . . . . .	293
Communicants . . . . .	1565

### WHAT WE NEED

MAINTENANCE—	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	No.
Churches . . . . .	4
Rectories . . . . .	3
Parish Houses . . . . .	3
Chapels	
Repairs to Buildings	
School Dormitories and Addition to Schools, 2	
	<hr/>
	12

### NEW WORKERS

Clergymen . . . . .	4
Lay Reader . . . . .	1
Superintendent of Orphanage . . . . .	1
Trained Nurse . . . . .	1
Matron . . . . .	1
Doctor . . . . .	1
Teachers . . . . .	6
	<hr/>
	15



**L**IKE all Gaul, Brazil is divided into three parts. To the North lie the vast tropic plains and marshes of the Amazon. Then come the selvas or prairie lands, sub-tropic but livable. Finally, we reach the coastal cities down near Uruguay and Argentina, and the rich temperate plains.

Here under the Southern Cross at Porto Alegre, we have schools and Churches well established; better, we have the *enlente cordiale*.

The American Church brings to these people a service rich in liturgical form, and schools of twentieth century fitness. Our appeal is to the color-loving instinct, as well as to the keen, practical Portuguese mind.

The work is spreading North to the great coffee centers, and to the ports that will soon be among the largest on this side of the Atlantic.

# Brazil

## General Features

**B**RAZIL covers an immense area, over one-twelfth as large again as our own continental United States. There are less than seven persons to the square mile, with only 14,000 miles of railroad in the entire Republic.

To the North there are vast stretches of totally unexplored territory, and miles of unnavigable rivers. Only the coastal plains in the tropic part of Brazil are known. In the South many large foreign colonies have been established, particularly during the past two decades.

The soil is unusually fertile, producing luxuriant vegetation and unlimited forests of invaluable hard woods. Brazil is one of the richest mineral lands in the world, but is still largely undeveloped. It is also one of the chief rubber and coffee-producing countries.

The climate runs from tropical to sub-tropical and even temperate, with a soil suitable for the cultivation of all the products of those latitudes.

The population is about 25,000,000, very heterogeneous, with foreign-speaking colonies often larger than many of our own states. There is a preponderance of Germans, Italians, and Portuguese, of whom fully ten per cent. are foreign born.

Seventy per cent. illiteracy obtains in Brazil as a whole.

The people are very receptive to our Service, which from the first appealed to them because of its dignity.

*Problems* To interest the intellectual classes in Church extension work; fully eighty-five per cent. of this class deny all save nominal allegiance to the Roman Catholic Church.

To provide schools and Sunday Schools for the Indian children for whom comparatively little has been done.

To reenforce the work of the American clergy in Brazil, which has been long without much aid from the home Church.

To extend gradually the work over a wider territory.

To found Christian schools for the older boys and girls.

To endow the creches for the working mothers in large cities.

## Evangelistic

*"Our Church's ordered form of worship is particularly effective among Brazilians."*

*—Bishop Kinsolving*

*Problems* **A** LARGE Indian population most responsive to our influences.

Hundreds of Indian children ready to be gathered into our Sunday Schools and Parish Schools.

To appeal to the intellectuals in such a manner that an environment saturated with a more than Athenian indifference to the Apostolic Message may be changed, so that our Church may come into closer contact with the people of the governing classes.

*What we have*      One self-supporting Church at Porto Alegre. At Rio Grande do Sul and Santa Maria, flourishing and self-supporting Churches, Church and land for Trinity Church in Rio de Janeiro. Church at Bagé, and one at Monte Negro; at Pelotas and Rio dos Sinos there are prosperous Churches.

*What we need*      In Santos, the great coffee port, we have made a start. There the work will develop rapidly, and soon a Church building will be needed.

The growing city of Sao Paulo, with three-quarters of a million people, must be our next point of advance. There are Church people there praying God to open the way to us. There are others, the British chaplain asserts, awaiting the Church's coming.

When God gives the personnel needed—an American deacon or priest and a Brazilian priest—we must put a Church here.

At Porto Alegre, Church, parish house and rectory.

Church of the Redeemer, Rio de Janeiro, needs a parish house and rectory.

In Rio de Janeiro, a parish house and residence and a building for Trinity Church.

In Rio Grande City, a parish house and rectory for the Church of Our Saviour.

At Livramento, a Church building.

At Porto Alegre, we need a Chapel for the Southern Cross School.

A Church building and lot in Santa Theresa, Rio de Janeiro.

At Meyer, a Church building is very necessary.

Rectory and parish house at Pelotas.

One American priest for Rio de Janeiro or vicinity.

At Bagé, rectory and parish house.

## Educational

*"The great need of the Brazilian Mission today is more schools."*—Bishop Kinsolving

*"We face the danger of creating Churches of illiterates in a land of Republican institutions"*

*Problems*      **I**LLITERACY in Brazil has reached the alarming figure of seventy per cent. because no schools are provided by the State for the very poor.

State schools are entirely unqualified to furnish an education that will fit for moral or Church leadership.

The need for a girls' school is great.



In Brazil the evangelistic work has outrun the educational, but the time has come when they should go hand in hand, for evangelization without education for the lower classes will produce an illiterate Church.

*What  
we have  
What  
we need*

The Southern Cross Diocesan School for Boys at Porto Alegre.

Among the most pressing needs that face us is that of a Theological School. Some ten years ago the Bishop determined to admit no more men to Holy Orders for a time, in order to accentuate self-support. So important was this lesson deemed, that with the approval of the staff, the Theological School was closed for a decade, notwithstanding the pressing need for men.

Now that the Brazilian Church has begun to learn its lesson, and self-support is under way in the chief centers, and now that the Southern Cross School has become a feeder for the Ministry, we must keep faith with the Brazilian Church and keep alive this hope of perpetuation through their national Ministry.

In order to do this, a Theological teacher is needed, who can act as dean, house-father to the four candidates ready for instruction, and to such others as may be gathered in the future.

A parish school at Santa Maria.

A girls' school at Porto Alegre, to be run on lines similar to the boys' school already established there.

We also need a Chapel for the Southern Cross School in the same city.

One American clergyman will be needed for the new girls' school.

One layman and one priest for the Southern Cross School.

One clergyman for the Theological School.

## Summary

### WHAT WE HAVE

PROPERTY	No.	Valuation
Churches.....	15	
Chapels.....	8	
Stations.....	51	
Parochial Schools.....	1	
Diocesan Schools.....	1	
	76	
		\$292,253.27

### STAFF

Bishop.....	1
Clergy (Five Foreign and Thirteen Native).....	18
Foreign teachers and Workers.....	5
Native Woman-worker.....	1
Communicants.....	1754
Sunday Schools.....	30
Teachers of Sunday Schools,	145
Sunday School Pupils.....	1720

### WHAT WE NEED

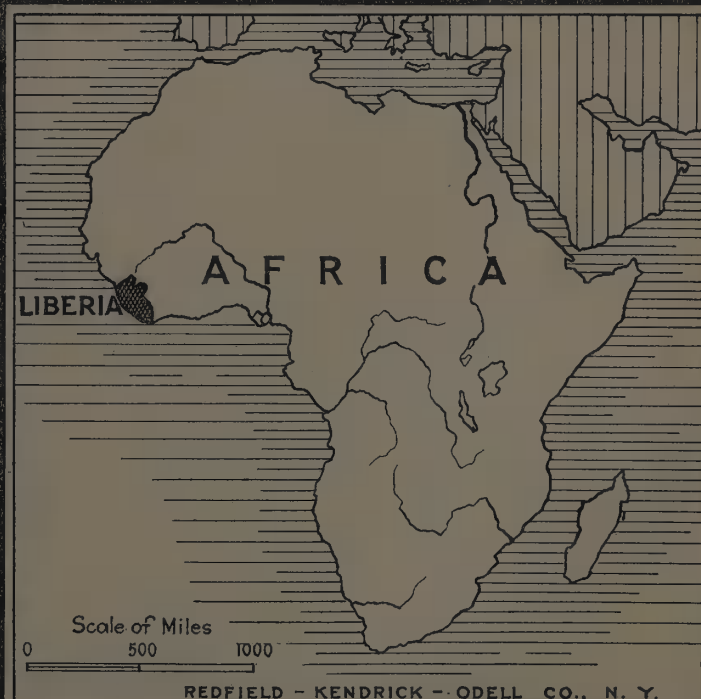
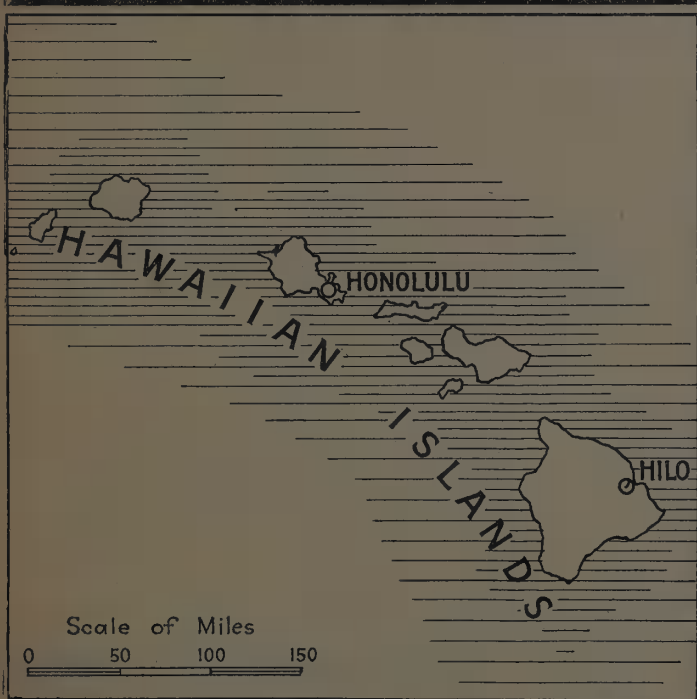
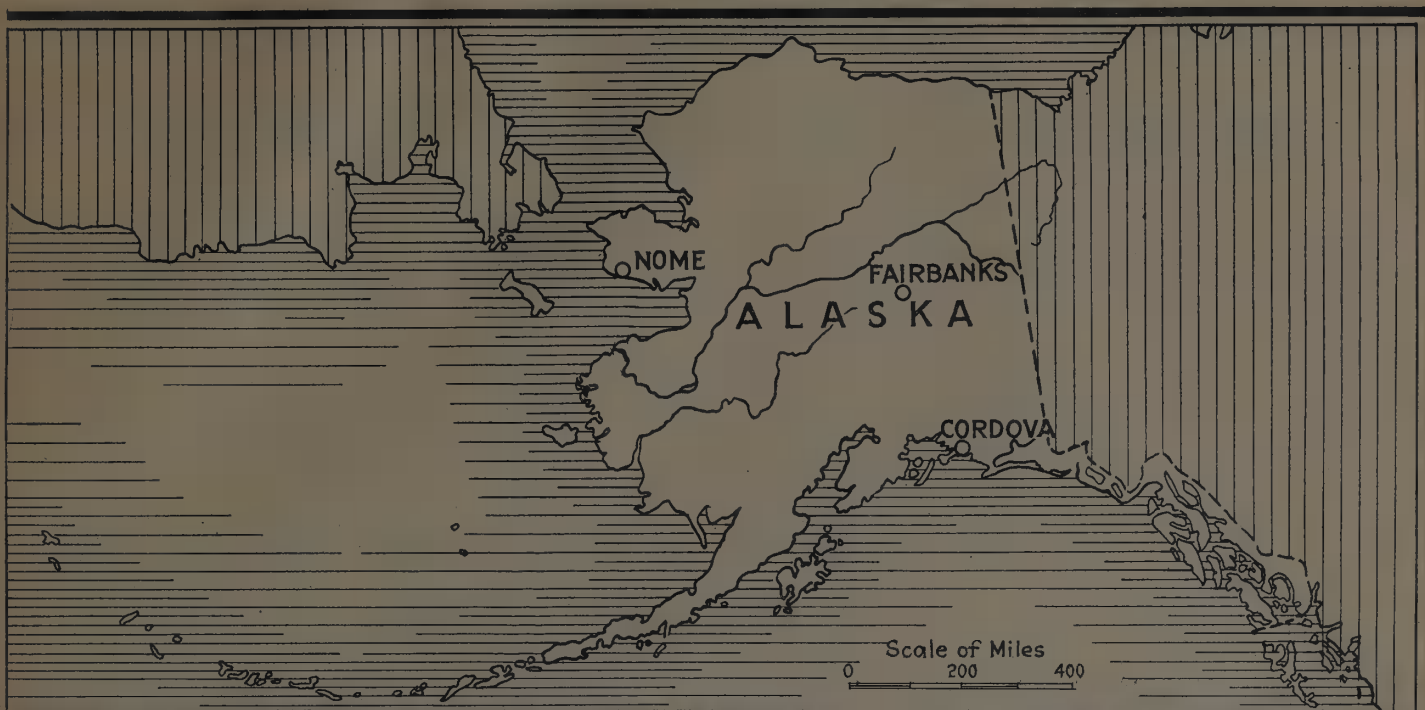
MAINTENANCE	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	
Churches and Chapels.....	7
Parish Houses.....	6
Rectories.....	6
Girls' School.....	1
Parish School.....	1
Repairs on Parish School.....	1
	22

### NEW WORKERS

Clergymen.....	3
Layman at School.....	1
	4



OUR foreign work joins the East and the West. In China we have well-established Churches, colleges and schools. These people who had figured out the inclination of the earth's axis and the procession of the equinoxes long before the great Rameses ruled in Egypt, are now remodeling their government on Western lines. "The American Missionary in China is himself, plus all that the United States stands for in the eyes of the Chinese, plus Western civilization, plus the influence of centuries of Christian idealism." His leadership is practically unlimited. Japan too, is hard put to it to retain her national Shinto-Buddhist teachings. This is the Church's opportunity: To establish Christian schools that will be centers from which Godly activities will radiate throughout all the Island Kingdom. And Japan seeks to be the spokesman for all Asia! The Filipinos had to be taught self-government both individually and nationally. These Islands are the most important point of contact for America and the Orient. Already the Asiatics are watching this demonstration, among our wards, of American theories of government, and are even copying them.



The problem in Hawaii is one of supplementing the government schools, and of fighting Buddhism *vi èt armis*. Church schools must fight for the children. We must proceed on the suggestion of the early Roman Father: "Give me the child till he is ten, and I care not who has him then."

Crossing the Pacific still farther East, and going North, we find Alaska.

One problem here is Americanization; another is that of isolation and loneliness; but our Church has tracked her people far into the Arctic Circle; she has built hospitals and schools, under the midnight sun; her cross has gleamed in the Northern lights.

Nowhere in Alaska that man has gone, has the Church failed to go.

In the successful little Republic of Liberia, our Church is making a stand against Islamism and pagan fetish-worship. We must bear up the arms of this tiny Republic. Poor herself, she has gone up into the jungle to those poorer. The Church has ministered to the sick in mind, and it is just as necessary to help the sick in body.

Hospitals are so vitally needed that we must not think "Liberia" without thinking "hospitals."

# THE FOREIGN FIELD

THE events of the last few years have been teaching us that democracy is not safe at any single point around the world, until it is safe at every point. So long as any one unit is out of step, the entire League of Nations is imperiled.

Democracy is not merely a catchword of the War; it has become the watchword of the world. The War has accentuated the ideal and accelerated its growth; but long before the War began, the ideal had thrust down its roots in many soils where republican institutions were plants of exotic growth. Portugal and China became nominally republics; Mexico was in an uproar; the Philippines and Java were restless; the blacks of South Africa were threatening to debate the question of whether they must give way to a "white man's country"; and many a South American government tottered on a foundation that claimed the name, and yet lacked the content of liberty, equality and brotherhood.

If the world is to become safe for democracy, every nation must not only be safeguarded from invasion and spoliation, but also must be made strong enough internally to maintain for itself justice and liberty. Until that day shall come in Asia, Africa, and Latin America, as well as in many parts of Europe, the world cannot be safe. The War has accentuated pride of race, desire for complete self-government, and the establishment of democratic institutions around the world. There is not a non-Christian nation today in which democracy is safe.

Without wishing in any way to displace the soldier in the affection and loyal support of all lovers of justice and right, I would place beside him the foreign missionary as equally worthy of the confidence and support of those who are truly determined to safeguard the democracy of the world.

The missionary has been the carrier of the democratic ideal to the four corners of the earth. He has preceded the explorer and the trader in opening up the highways of commerce. It was through the missionary, and those who came in his train, that the vague forces, which, taken together, we call Western civilization, began to impinge upon the barriers erected by backward races. Others in more recent years have carried in the trade and the devices of civilization, but it has been left largely to the missionary to carry the idealism out of which civilization itself has come.

The missionary first asks for religious liberty, and then proclaims the inclusive and sweeping doctrines of the fatherhood of God and the brotherhood of man. He establishes schools which not only teach the elementary branches, but set the example of equality by opening their doors to the poorest and most oppressed. The missionary hospital places a new value on the human body and sets standards for the conservation of life. It teaches charity and mercy. Through these channels go out the very influences which create the ideals of brotherhood and democracy.

The missionary is, without doubt, the chief cause of the fact that America has come to a place of such influence among the Asiatics. Perhaps it is partly because of the democratic nature of that influence, that Japan views with occasional alarm the approach of the United States to Eastern Asia.

The world cannot exist half slave and half free, even when the slavery is but the bondage of illiteracy, ignorance and superstition. We embarked upon a war to safeguard democracy. By the same logic are we impelled to continue the task of underwriting a world democracy with a world Christianity. There is at hand no other proposal by which the results of the War may be permanently conserved to the backward races.

*Tyler Dennett*

*In "The Democratic Movement in Asia"*



# China: A Republic in the Making

*“China for Christianity and Christianity for China”*

## General Features

ALL classes in China are interested in the teachings of Christianity.

Every class is interested in the Gospel now, where it was but the poorest class before.

Our three Missionary Districts in China contain over 100,000,000 persons.

With an awakening Orient centering about China, problems of great moment to the whole world can be met only with the sound principles of Christian democracy and internationalism.

China is in great peril both politically and religiously; her old religions have not stood the shock of modern education and world relations, and without the Christian faith China can build no permanent foundations for democratic institutions.

Many of her leaders are religiously drifting, although numbers of them, recognized in educational, social and political life, have become Christians. Most officials who are not Christians are friendly toward and often cooperate with our Missions.

China has a greater area than all of the nations of Europe, and contains one-quarter of the world's population—about 400,000,000. Her natural resources are practically untouched. The coal deposits in one province alone are sufficient to supply the entire world for many years. Because of these conditions the industrial development of China will be a world move, and unless the Church be careful, China will be exploited in a manner that will not aid in Christianization.

China, like South Africa, because of her great mineral wealth is liable to be victimized by the unscrupulous developer, who will take her wealth and ruin her people.

*Problems* To supply the teachings of the Church to the minds and hearts of a people who are now open to Christian teachings in an unparalleled degree, and to encourage the spirit of investigation in those who formerly had a blind hostility and indifference to the Christian religion, to interpret for them the New Testament, which many are reading now very freely.

To supply Churchmen who can give a reason to these people for their faith and in this way to secure a dependable Church membership.

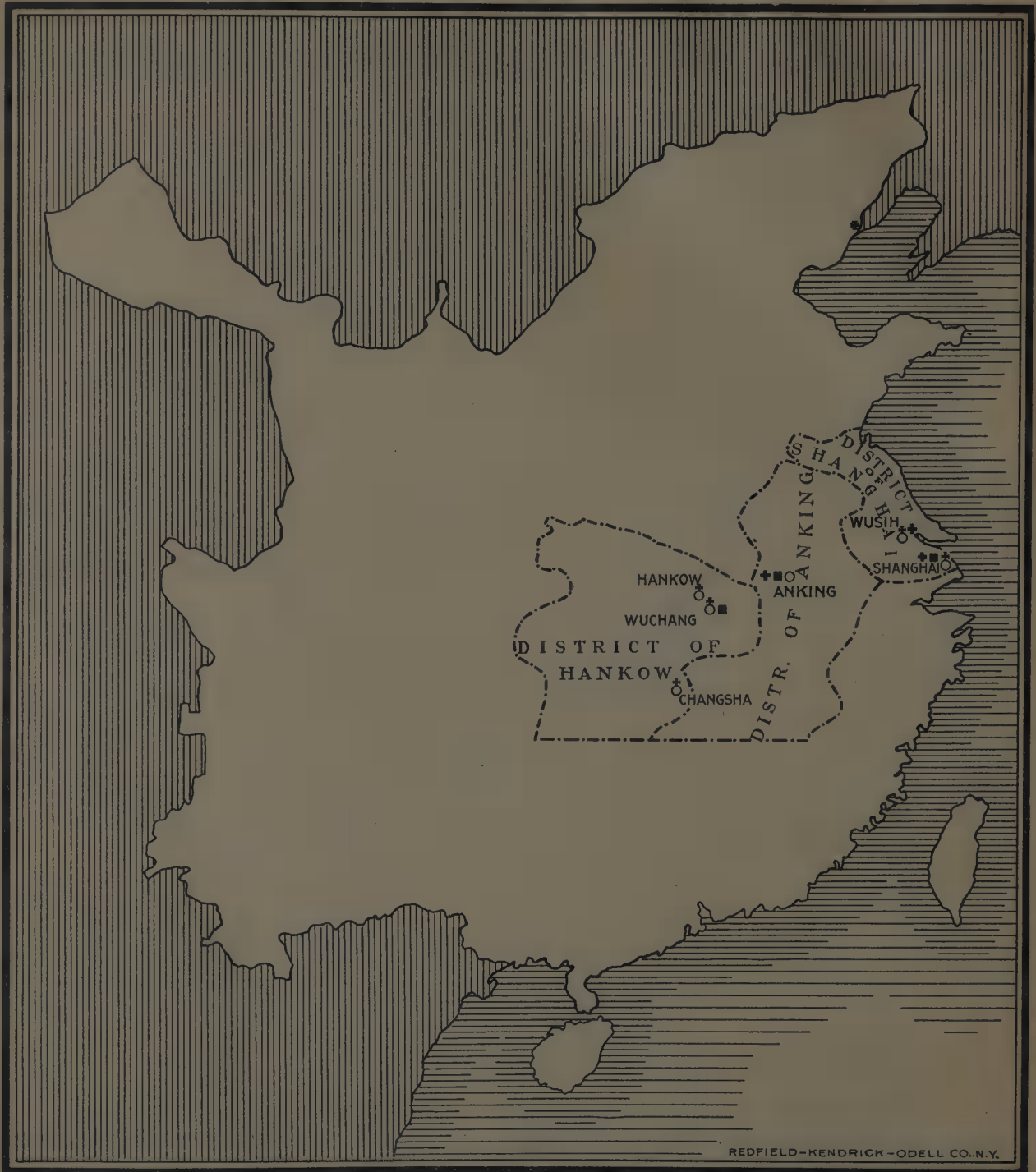
To make each congregation the base for outreaching evangelistic work.

To provide a new code to take the place of old customs that are now being discarded; to offset the clan system which has, for so many centuries, retarded development, and to substitute for it the sense of individual responsibility.

To increase the number of well-trained, progressive native Churchmen.

To provide hospitals and dispensaries in important centers, and to teach the people the meaning of modern sanitation and hygiene.

To counteract in the Chinese mind its inherent callousness toward all living things, including human beings.



CHINA is the center of an international problem which has on its circumference Russia in Asia, Japan, the United States in the Philippines, France in Indo-China, Siam, the Netherlands in the East Indies, and Great Britain in Malaysia and India. The future for each one of these nations or spheres of influence is contingent upon China. Our problem is to supply the teachings of the Church to the minds and hearts of the people who are now open to Christian teachings, and to encourage the spirit of investigation in those who formerly had a blind hostility and indifference to Christian religion, to interpret for them the New Testament, which many are now reading freely.

Schools will provide the "Open Door" in China, and there is often a vain cry on every side for Christian schools in the different communities.

The cities on this map with the symbols show the centers of our work.

## Evangelistic Work

**H**OW to keep China's new freedom from degenerating into license. The aim of the Church is to raise up native leaders who will keep China from a wrong interpretation of the Gospel, and so to build up her life.

*Problems* To provide Christian schools as the most effective way of teaching the Christian faith and living it. The schools are the most important evangelistic agent, for two-thirds of the pupils come from non-Christian households, who thus obtain their first contact with the Church.

To encourage the well-established congregations that are already self-supporting; to assist materially others that are moving steadily toward that goal.

Hundreds of Chinese are annually migrating to Malaysia. If China sends her Christian men out they will become powerful factors in Christianizing new regions. The native Christians will carry the Church with them.

*What we have* An independent, self-governing, self-propagating Chinese Church made up of eleven Dioceses, with some two hundred clergy and nearly two thousand Chinese workers.

In some parts of the country Christians of the second, third and even fourth generations are found.

Steady growth in all directions.

Increased vigorous Chinese leadership.

Excellent Church buildings in the larger cities—such as The Church of Our Saviour, Shanghai; Holy Cross, Wusih; St. Paul's, Hankow; St. Michael's, Wuchang; Trinity, Changsha; the Cathedral of the Holy Saviour, Anking; St. James, Wuhu.

*What we need* We need now to strengthen and enlarge the evangelistic work in the great cities, as the natural centers of influence, and plan to extend work to unoccupied cities, of one hundred thousand people or more.

Aid the people in smaller towns and villages to secure modest Churches and residences for Chinese workers.

To endeavor to make every Christian a volunteer worker.

### MISSIONARY DISTRICT OF ANKING

#### MATERIAL EQUIPMENT

##### *Anking;*

Cathedral: Preaching Hall.

East Gate: Land, Church and residence for Chinese.

Grace Church: New Church and residence for Chinese. Building for women's work.

##### *Anking Out-Stations;*

Shihpai: Land, Chapel and residence for Chinese.

Hwang ni Kang: Land, Chapel and residence for Chinese.

Taihu: House for Clergyman.

Chu Chia Chiao: Chapel and residence for Chinese.

Sousung: Chapel.

Patou: Chapel.

Wangkiang: Chapel and house for Chinese.

Tsung-yang: Chapel; house for Chinese.

#### NEW WORKERS

Clergyman for work among students of Government Schools.  
Woman worker.

Woman Secretary for Bishop.

Clergyman.

Kung-chien: Land, Chapel and residence for Chinese.

Tatung: Chapel and residence for Chinese.

Chinyang: Land and remodeling.

Miaochien: Chapel and residence for Chinese.

*Wuhu;*

New Parish: Land and Church. Parish House and house for Chinese.

Clergyman.

*Wuhu Out-Stations;*

Shan Shan: House for Chinese workers.

Chinshien: Land, Chapel and residence for Chinese.

Moulin: Chapel, preaching hall and reading room.

Lungmen: Land, Chapel and residence for Chinese.

*Kiukiang;*

House for American Women. Wall for Church compound.

2 Women workers.

New Station at West Gate: Land, Church, reading room and house for Chinese.

*Kiukiang Out-Stations;*

Kukow: Land, Chapel and residence.

Linszechiao: Land, Chapel and house for Chinese.

Clergyman.

Nanchang: (Central Church): Land, Church, preaching hall and house for Chinese.

2 Women workers for evangelistic work.

Land and 4 Chapels in four quarters of city.

*Chingtehchien;*

Land, Church and house for Chinese.

2 Clergymen.

2 Women workers.

*Chiemen;*

Land, Chapel and residence for Chinese.

MISSIONARY DISTRICT OF SHANGHAI

MATERIAL EQUIPMENT

*Shanghai;*

All Saints: Church, parish house and Chinese residence. Land and buildings for foreign residence.

St. Peter's: Residence for women workers.

NEW WORKERS

12 Clergymen for evangelistic work in Shanghai, Wusih, Soochow, Nanchang, Yangchow and new points to be opened.

*Sandaung;*

Land, Church and Chinese residence.

12 Trained women for evangelistic work in above places.

*Zangzok;*

Land to enlarge new Church compound.

*Yangchow;*

Residences for foreign teacher and Chinese clergyman.

(Nan-ho-hsia) Central Church plant: Land and Church. Chinese residence. Chinese teacher.

*Nanking;*

Preaching Hall and reading room at Men Lien Ch'iao.

Necessary gate and outhouses, walks, drains and putting grounds in order at Chung Cheng Kai.



Seats and furnishing for new Church at Men Lien Ch'iao including chancel and sanctuary.  
Women's building to house Chinese women workers and provide room for women's work.  
Double residence on the compound for deacon and catechists and their families.

*Hsiakwan;*

Land, Chapel, double residence for Chinese clergyman and director of schools.  
Hostel, house for catechist and Bible women and a foreign residence.

*Wusih;*

North Gate buildings, parish house and residence for Chinese clergyman.

*Wusih Out-Stations;*

Lu-chu-kiao: New Church.  
Yen-kiao: New Church and Chinese residence.  
Pa-tze-kiao: New Church and Chinese residence.

MISSIONARY DISTRICT OF HANKOW

MATERIAL EQUIPMENT

*Hankow;*

Cathedral: Land for extension. Chapel and hall, parish house and 5 houses for Chinese.  
St. John's: Land for extension. House for clergyman. Chinese houses. Land, parish house, preaching hall and salesroom.  
St. Peter's Church: Additional land.  
All Saint's Church: New Church and residences.

*Wuchang;*

Boone University: Land and house (center for work among Government students) 2 foreign residences and residences for Chinese.  
St. Andrew's: Land, Church and parish house. Residences for Chinese clergyman and teacher.  
St. Saviour's: Land, Church and residence for Chinese clergyman.  
Trinity: Land and new residence for Chinese clergy.  
St. Mary's: Land, parish house and residences for Chinese clergy, teachers and Bible women.  
St. Michael's: Residences for Chinese clergy, teachers and Bible women.  
Resurrection: Additional land, Chapel and residence for catechists, Bible women and teachers.

*Changsha;*

House for Chinese teachers, 2 houses for foreigners and new buildings for Women's work. Dwelling for foreign teachers and Chapel in house.  
Changteh: Land, Chapel and parish house. Residences for Chinese clergy, teachers and Bible women and for foreign clergy.

*Shasi;*

Land at Eastern end of city. Residence for Sisters of St. Anne. New site in center of city. Residence for foreign workers. Preaching chapel.

NEW WORKERS

Secretary for Bishop.  
Layman for Treasurer.

2 Clergymen for 1920-22.  
2 Clergymen for 1921-22.  
2 Clergymen for 1922.

3 Women workers for 1920-22.  
3 Women workers for 1921-22.  
3 Women workers for 1922.  
1 Social Service worker for Hospital.

Clergymen.

*Heokang;*  
Land, buildings, Chapel and residence for Chinese.

*Shayang;*  
Land, Chapel and residence.

*Ichang;*  
New Church and additional land.  
New St. John's Church at Hsipa: Residence for  
American women, parish house and house for  
Chinese clergy.  
Mission Summer bungalow at Chin Kang San.

*Shihnan;*  
Additional land.

*Han Yang;*  
Grace Church; new buildings. Residences for  
Chinese clergymen and other Chinese workers.

*Simokow;*  
New Church.

*Mowangtsui;*  
New Church.

*Singtien;*  
New Church.

## Educational Work

“CHINA is a nation of scholar worshippers.”  
Schools will provide the “open door” in China.

Ninety-five per cent. of the total population of the Chinese Republic is illiterate.

“China for the Chinese” has become a slogan, and the educated young men of China are her only hope. Recent revolutions have so changed her outlook that Christian schools now hold the first place in educational life and set the standards for the common schools.

*Problems* To provide a well-organized, regularly inspected school system, including colleges. To train as teachers those who have become Christianized, in order to reduce the great illiteracy of the country.

To provide schools in the communities that everywhere are asking, and often vainly, for the establishment of Christian schools.

*What we have* Two universities.  
Thirty-four boarding schools.

One hundred twenty-two day schools.

St. John's, Shanghai, is the leading educational institution of the Far East. Diplomats, business men, officials, clergy, doctors, lawyers, teachers and scientists owe their instruction and inspiration to St. John's.

Boone University at Wuchang ranks in central China as St. John's does in the East. Its policy is to give sound instruction in all the branches of Western learning as well as in the Chinese language and literature.

Many believe that China is to be saved by her women. Schools like St. Hilda's, Wuchang; St. Agnes', Anking; St. Mary's, Shanghai, are producing a new type of young women—alert, self-reliant, progressive.

Special training schools for clergymen, doctors, nurses, teachers, catechists and Bible women are all turning out effective Christian workers.

The immensity of the educational task in China is inspiring. Nowhere in the world are there finer elements for future citizenship.

*What  
we need*

Continue to buttress the Chinese Republic with Christian education.

Strengthen our higher schools for girls.

Give our universities better equipment and larger faculties.

Establish at least fifty new day schools to be evangelizing, as well as educational agencies.

Guard against the danger of an uneducated Church membership.

#### MISSIONARY DISTRICT OF ANKING

##### MATERIAL EQUIPMENT

##### NEW WORKERS

##### *Anking;*

New Boys' Boarding School.

New Girls' Boarding School.

East Gate: Boys' School (Lower Primary).

Lay teacher.

Girls' School (Lower Primary).

St. Paul's School: Gymnasium, new dormitory and Assembly Hall.

St. Agnes' School: Gymnasium.

Grace Church: Boys' School (Lower Primary).

2 Women teachers.

##### *Anking Out-Stations;*

Shihpai: Boys' and Girls' Lower Primary School.

Hwangni Kang: Boys' and Girls' Lower Primary School.

Taihu: New school for Boys and Girls (Upper and Lower Primary).

Chu Chia Chiao: Boys' and Girls' Lower Primary School.

Tsung-Yang: School.

Kung-chien: Boys' and Girls' Lower Primary School.

Tatung: Boys' and Girls' Lower Primary School.

Miaochien: Boys' and Girls' Lower Primary School.

##### *Wuhu;*

St. James' School: New building.

St. Lioba's School: New building. Boys' new Upper and Lower Primary School.

Lay teacher.

Girls' new Upper and Lower Primary School.

##### *Wuhu Out-Stations;*

Chinshien: Boys' and Girls' Lower Primary School.

Lungmen: Boys' and Girls' Lower Primary School.

##### *Kiukiang;*

Girls' School. Upper and Lower Primary.

West Gate: Boys' and Girls' Upper and Lower Primary School.

Lay teacher for St. John's.  
2 Women teachers.

##### *Liuszechiao;*

Lower Primary School.

*Nanchang;*

Boys' and Girls' Upper and Lower Primary School.

Lay teacher.

Boys' Middle School: Land and buildings, house for American teachers.

Girls' Middle School: Land, buildings and house for American teachers.

2 Women teachers.

*Chingtehchien;*

Boys' and Girls' Upper and Lower Primary School.

*Chiemen;*

Boys' and Girls' Upper and Lower Primary School.

MISSIONARY DISTRICT OF SHANGHAI

MATERIAL EQUIPMENT

*Shanghai;*

St. Mary's Hall: New buildings.

St. Peter's: New buildings for Girls' School.

St. John's University: Science building to meet conditions of China Medical Board gift. Middle School (future development). New Chapel, residences for Chinese teachers.

Soochow: Additional land for Epiphany School. Land in front of present Middle School compound.

Sandaung: School building.

Zangzok: Lower and Higher Primary School.

Yangchow: Enlargement of Mahan School. Gymnasium. School and teachers' residence.

Nanking: Land, buildings, Chapel and residences for Central Theological College. Girls' day School at Chung Cheng Kai compound.

Hsiakwan: Boys' School and Girls' School.

*Wusih Out-Stations;*

Yen-kiao: School building.

Pa-tze-kiao: School building.

NEW WORKERS

10 Laymen, college graduates as teachers in St. John's University and preparatory schools in Soochow, Wusih and Yangchow.

MISSIONARY DISTRICT OF HANKOW

MATERIAL EQUIPMENT:

*Hankow;*

St. John's: House for Women workers and Girls' School. Trade School building. Boys' School building.

Cathedral: Boys' English School. Primary Schools. Houses; enlarge School.

St. Lois High School: New buildings. Oratory, Gymnasium and classroom.

Purchase of North-West Property Buildings for St. Paul's Boarding School.

St. Peter's Church: New school buildings, enlargement; guestroom, etc.

All Saint's Catechetical School: Dean's residence and teachers' houses.

All Saints' Church: Day Schools.

*Wuchang;*

Boone University: Additional land, Science Building, Water supply, Buildings for Normal School.

NEW WORKERS

1 Woman to act as Diocesan Supervisor and Director of Primary Schools.

1 Man to act as Diocesan Supervisor and Director of Sunday School Work or Director of Religious Educational work.

1 Lay teacher a year for Higher Primary and Middle School for next three years.

1 Woman teacher a year for Lower and Higher Primary for next three years.

Teacher of English literature.

Teacher of Modern Languages.

Teacher of General History.

Teacher of Stenography and Bookkeeping.

Teacher of the English Language.

Teacher of Science.

Physical Director and Drill-master.



St. Andrew's Church: School buildings.  
Trinity Church: Addition to Boys' School.  
St. Mary's Church: School buildings.  
Resurrection Church: School buildings.  
Changsha: Land and buildings for additional school accommodations.  
Union High School for Girls. Hostel Chapel and quarters for teachers.  
Union High School for Boys.  
Changteh: Primary School for Boys and Girls.  
Shasi: Primary School. Boys' Boarding School.  
Heokang: School buildings.  
Shayang: School buildings.  
Hanchuan: School for Boys.  
Ichang: Building for Primary School at Hsipa.  
Simokow: Primary Schools.  
Mowangtsui: Day schools in 3 out-stations.  
Sinti: Land and buildings for Boys' Lower Primary School.  
Singtien: School building.  
Peking Language School: New buildings.

St. Hilda's School:  
Teacher of Normal work.  
Teacher of Music, Vocal, Organ and Piano.  
Teacher for General subjects.

## Medical Work

**A** NATION ignorant of surgery or sanitation. In China great cities languish without medical care; their people die like dogs. In America there is a finer hospital than any in China, devoted entirely to animals.

*Problems* Chinese medicine, although possessing some value, is bound up with gross superstitions and magic, quite incapable of dealing with such diseases as diphtheria, cholera and plagues.

Chinese know practically nothing of surgery except as they learn it from Western schools.

A vast field for eye work.

Only in certain centers have people awakened to questions of public sanitation: cities the size of Boston draw water from polluted rivers and wells. Every city and village has open sewers.

The demand for students trained in Western medicine is greater than the supply.

*What we have* The Church General Hospital at Wuchang has a plant valued at over \$150,000. It has been completed recently and has the largest and best building in the Mission; up-to-date equipment, with operating room, clinic, laboratories, nurses' home and chapel.

Work is furthered and administered under a progressive board of seven members.

St. Andrew's, Wusih, is the only hospital in a city of 300,000. St. James', Anking, the only hospital in a district containing 5,000,000.

Two hospitals in Shanghai, one St. Luke's, in a busy downtown section, does notable work in emergency and accident cases. Largely supported by Chinese and foreign firms. The Municipal Council makes an annual grant.

Twelve American doctors, two of them women; ten American nurses; fifty Chinese nurses, and twenty-nine medical students.

These five hospitals treat in wards and dispensaries over 200,000 people each year. Our doctors took a leading part in introducing the Red Cross into China and in organizing the first ambulance corps in the Chinese Army.

Some officials have given generously for hospital work and have thus shown their friendliness to the Church.

*What we need*

To staff existing hospitals with a sufficient number of American doctors and nurses.  
Combine St. Luke's and St. Elizabeth's, Shanghai.  
Purchase new property and erect a \$500,000 building for men and women.  
Improve and increase the number of nurses' training schools.  
One eye, ear, and nose specialist, one woman physician, four American nurses.

#### MISSIONARY DISTRICT OF ANKING

##### MATERIAL EQUIPMENT

St. James' Hospital; Steam Laundry equipment.

##### NEW WORKERS

1 Doctor.  
2 Nurses.

#### MISSIONARY DISTRICT OF SHANGHAI

St. Luke's and St. Elizabeth's; New building.  
Zangzok: Land for Hospital. Residence for Doctor.  
Wusih: Hospital, Men's Department, Chapel etc. Foreign and Chinese nurses' homes. Laundry and rebuilding houses for native doctors. New building for St. Andrew's Hospital.

8 Doctors (5 men and 3 women) for Hospital in Shanghai, Wusih and Zangzok.  
10 Nurses for same Hospitals.

#### MISSIONARY DISTRICT OF HANKOW

*Wuchang;*

Church General Hospital: Equipment.

Hanchuan: Small Hospital and residence for Chinese Doctor.

Doctor for Surgical work.  
Doctor for eye, ear, nose and throat.  
1 Woman physician.  
4 American nurses.  
1 Pharmacist.  
1 Technician.

## China: Summary

### WHAT WE HAVE

PROPERTY	No. Valuation
Churches, Chapels, Rectories,	
Houses.....	80
Educational Institutions.....	150
Hospitals and Dispensaries.....	15
Total.....	\$1,570,226

#### STAFF

Missionaries and Foreign Workers.....	194
Native Preachers and Workers.....	450
Teachers.....	670
Total.....	1314
Communicants.....	5676
Baptized Christians.....	4954

### WHAT WE NEED

#### MAINTENANCE

##### SUPPORT OF WORK NOW UNDER WAY

PROPERTY	No.
Churches, Chapels.....	46
Rectories and Parish Houses.....	4
Residences.....	69
School Buildings.....	72
Hospitals.....	5
Women's Work Building.....	1
Enlargement of American School for Children of Missionaries.....	1
Hostel.....	1
Additional Land	
	199

#### NEW WORKERS

Teachers, Doctors, Clergy, Nurses and Other Workers.....	126
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# Japan

*“Japan has adapted herself to the ideas of the Occident, but not to its ideals”*

## General Features

A PEOPLE to whom Western civilization, without Christianity, will prove a menace rather than a blessing.

“The leadership of the Far East is, and will be, in this generation, in the hands of Japan.”

Educationally Japan leads the East. Ninety-eight per cent. of her boys and girls between six and twelve are in school.

Ninety per cent. of the graduates of the government colleges are frankly without religious faith.

There are about 360,000 Christian Church members in Japan, but what are these among sixty-four million people.

Industrially, also, Japan is the leader of the East. In the last ten years the number of Japanese factories and the number of operatives have increased many fold.

Since the European war began she has been strengthened from a debtor into a creditor nation.

Japan is the only country in Asia that has an army and a navy of material size, and full modern equipment.

*Problems*    The recognition of the need of a moral and religious basis for national life.

To make use of the invitation for our cooperation in the religious regeneration of their own people.

To modify the powerful militaristic spirit in Japan which has so profound an influence.

To substitute democratic ideals and principles for the Teutonic ideals and principles which Japan for years had been accepting as a basis for her public conduct.

To leaven the life of the nation with Christian principles. Vigorous efforts have recently been made for a revival in Buddhism and Shintoism, largely on patriotic grounds.

To teach and instruct in Christian principles those leaders who have grown dissatisfied with the old religions.

To offset the prevalence of materialism and the growing evils of industrial development that are menacing the national life.

To teach proper regard for women and to win for them the respect and influence their character and ability deserve.

To teach that womanhood is not merchandisable.

To reach the congested populations massed in the newly developed industrial centers.



**C**HRISTIAN literature and trained Christian leadership are two of the greatest needs in Japan, in order to successfully substitute the Christian religion for Buddhism and Shintoism, whose hold on the people has become so weakened, that desperate efforts have recently been made for their revival on patriotic grounds alone.

Japan, which includes Korea, Formosa, and many islands in the Pacific as well as parts of China, is qualified for the leadership of the Orient by three reasons: She is the only nation in Asia that has a settled, efficient, self-government.

She is the only country in Asia that has an army and navy. A Christianized Japan would be a mighty force of righteousness and peace in the Far East and throughout the world. The leadership of Japan must be made spiritual as well as material. Japan is spiritually indifferent; she needs a religion that works.

The symbols on this map indicate the locations where our work is centered.



## Evangelistic

**J**APAN needs a religion that works: Japan is spiritually indifferent and must be taught the true meaning of Christianity through its activities.

*Problems* To provide educated teachers for the thousands of inquirers that have resulted from evangelistic campaigns in Japan.

To build a native Ministry that will adapt the Christian religion to Japanese life.

*What we have* In the district of Tokyo we have Holy Trinity Cathedral, eighteen Churches, seventy Missions, and eighty Sunday schools.

One Bishop, thirty-seven presbyters, thirty catechists, and twenty-eight Bible women.

In the district of Kyoto we have fifty-seven stations, one Bishop, twenty-two presbyters, eight deacons, twenty-seven catechists, twenty Bible women, fifty-six Sunday Schools.

*What we need*

### MISSIONARY DISTRICT OF TOKYO

#### MATERIAL EQUIPMENT

Grace Church, Okubo: New building.  
St. John's: New building.  
True Light: New building.  
Shitogo: New building.  
All Saints', Kanda: Land to enlarge rectory.  
Otsuka (suburb of Tokyo): Land and Church.  
Senju: Land and Church.  
St. Timothy's: Land for rectory, rectory and parish house.  
Sendai: Enlarging of present Church.  
Shimodate: New Church.  
Ashigaga: Church.  
Tsuchiura: Land and Church.  
Tochigi: Land and Church.  
Takasaki: Church.  
Morioka: Church.  
Hirosaki: Church.  
Akita: Church.  
Yakota: Land and Church.  
Ysuruoka: Land and Church.  
Yonezawa: Church.  
Wakamatsu: Church.  
Hachioji: Church and parish house.  
Kawagoe: Church.  
Koriyama: Church and foreign residence.  
Yamagata: Parish house.  
Aomori: Land for women's residence.  
Mito: Land and residence for woman worker.

#### NEW WORKERS

3 Clergymen.  
1 Woman worker at Odate.  
3 Women workers each year for three years. Locations to be determined later.

2 Women workers.

2 Women workers.

1 Woman worker.

1 Woman worker.

1 Woman worker.

### MISSIONARY DISTRICT OF KYOTO

Holy Trinity: Land and building for new Church.  
Rectory.  
Diocesan Administration building and preaching Hall.  
Nishijin Mission: Land and buildings for institutional work.

4 Clergymen to replace recent losses.  
3 Additional Clergymen within three years.  
6 Women workers to replace recent losses.  
1 Man or Woman to train organists.

*What we  
need*

St. John's Church: Land to enlarge and improve property.  
 St. Mary's: Rectory and parish house.  
 Fushimi Mission: Land and Church.  
 Land and residence for foreign workers.  
 Shinmaizuru: New Church.  
 Amarube: Land and Church building.  
 Maizuru: Land and Church building.  
 Miadzu: Land and Church building.  
 Otsu: New Church, land and rectory.  
 Omizo: Land and Church building.  
 Obama: Land and Church building.  
 Tsuruga: Church and rectory.  
 Takefu: Land and Church.  
 Daishoji: Land and Church.  
 Kanazawa: Land and building for Kindergarten and preaching place. Rectory and hostel.  
 Nanao: Land and building.  
 Takaoka: Land and temporary building.  
 Toyama: Church, and residence for foreign workers.  
 Shinminato: Land and temporary building.

*Osaka;*

Christ Church: Enlarging of parish house to accommodate a flourishing night school.  
 St. John's: Land and building for parish house.  
 St. Paul's: New Church.  
 Land and Church buildings in important suburbs.  
 Central Parish House for institutional and educational work, containing an auditorium for large public meetings.  
 Sakai: Parish house.  
 Kishiwada: Combined temporary Church and parish house.  
 Sano: Land and temporary building.  
 Kaizuka: Land and temporary building.  
 Wakayama: Residences for foreign worker and woman worker. Building for student hostel.  
 Iwasa: Land and Church building.  
 Shingo: Land and Church building.  
 Kaseda: Land and Church building.  
 Nara: Church.  
 Koriyama: Land and building for Church and kindergarten work.  
 Tatsuta: Church building.  
 Sakurai: Land and temporary building.  
 Yagi: Building to serve as Church and Japanese rectory.  
 Gose: Land and temporary building.  
 Goji: Land and Church.  
 Shimoichi and Kannichi: Land.  
 Ueno: Land and building to serve as Church, parish house and kindergarten.  
 Nabari: Land and temporary building.  
 Yamada: Land and Church.  
 Matsusaka: Land and temporary building.  
 Toba: Land and temporary building.  
 Yokkaichi: Land, Church and residence.  
 Tomita: Land.  
 Kuwana: Building to serve as parish house and Japanese rectory.  
 Land and buildings to be used for 4 Student hostels, site to be determined later.

1 Man experienced in Social Service to make survey of City of Osaka and devise plan for local parishes to use in meeting social needs.

## Educational

CHRISTIAN literature is a great need in Japan. Trained Christian leadership is the primary need. The Christian schools in Japan constitute a great educational force. Young men and women enter these schools, their minds are trained and disciplined, and the foundations for a new generation and order are laid.

- Problems*      To provide more Church schools for the many non-Christian students ready to enter them every year.
- To provide graduates of our Church schools for the many positions of responsibility that are demanding them.
- To emphasize righteousness as a fundamental necessity in national life.
- To provide a basis of national ethics that is not Teutonic.
- What we have*      St. Paul's College, in Tokyo, which stands out as a leader in Christian missions in Japan.
- Five sewing schools, fifty-four kindergartens, six night schools, three Church orphanages.
- Three general schools—St. Paul's, St. Margaret's, and St. Agnes's.
- Three training schools that are particularly important to the mission work, for in these schools the Bible women and catechists are taught.
- What we need*      To extend our school work, especially in the kindergarten and primary grades.
- To provide hostels in the cities where government schools are established. Nearly all the government institutions are without any dormitory system.
- To intensify our work in all educational lines.
- To increase the number of Japanese clergy.

### MISSIONARY DISTRICT OF TOKYO

#### MATERIAL EQUIPMENT

St. Paul's College: Buildings and endowment.  
St. Margaret's School: Land for extension (should buy No. 24 Tsukyi).  
Sendai: Primary School, land and buildings.  
Kindergarten.  
Yamagata: Land and building.  
Omiya: Land and building.  
Hachinohe: Land and building.  
Mito: Land and building.  
Hachioji: Building.  
Fukushima: Building.  
Koriyama: Building.  
Hirosaki: Building.  
Yonezawa: Building.  
Shimodate: Building.  
Maebashi: Building.  
Takasaki: Building.

#### NEW WORKERS

2 Lay teachers of general English subjects.

MISSIONARY DISTRICT OF KYOTO

MATERIAL EQUIPMENT

*Kyoto;*

St. Agnes' School: New buildings and repairs on old. Endowment.

Middle School for Boys: Land, buildings and endowment.

Land and buildings for kindergartens at places to be selected later.

NEW WORKERS

1 Kindergarten training teacher.

## Medical

*Problems* The close packing in the cities results in unsanitary conditions of living, although Japan has advanced very far as a nation in sanitary and medical science.

To provide for the people of all classes the ministries of Christian hospitals, to which the people, especially in rural districts, are highly responsive.

*What we have* The Church Mission in Japan maintains two hospitals.

St. Luke's, at Tokyo was chosen as a base hospital by the American Red Cross, and as a center for Red Cross activities. Its head, with a number of his staff, was in charge of the Red Cross work in Siberia.

St. Barnabas's Hospital in Osaka was established in 1873. Its building is worn out. Its site has become valuable. The plan is to sell the present property, buy elsewhere, build, and partially endow a new hospital, with the proceeds, without asking for any help from America.

*What we need* A new building for St. Luke's International Hospital at Tokyo, with equipment and maintenance to meet the increasing demands made upon it.

The training of native nurses and welfare workers.

MISSIONARY DISTRICT OF TOKYO

MATERIAL EQUIPMENT

St. Luke's Hospital: Buildings and endowment.

MISSIONARY DISTRICT OF KYOTO

MATERIAL EQUIPMENT

Nurses' Institute, including Day Nursery and center for institutional work.



## Japan: Summary

### WHAT WE HAVE

#### PROPERTY

	No.	Valuation
Churches, Parish Houses, Rectories, and Homes . . . . .	122	
Educational Institutions . . . . .	25	
Hospitals . . . . .	2	
	149	

Total . . . . .		\$1,121,015
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#### STAFF

Bishops . . . . .	2
Presbyters (Foreign) . . . . .	20
Presbyters (Native) . . . . .	39
Deacons . . . . .	12
Teachers, Catechists, Bible Women . . . . .	336
Doctors . . . . .	6
	415
Total . . . . .	415

### WHAT WE NEED

#### MAINTENANCE

##### SUPPORT OF WORK NOW UNDER WAY

#### PROPERTY

	No.
Churches and Chapels . . . . .	60
Rectories and Parish Houses . . . . .	14
School Buildings . . . . .	22
Residences . . . . .	7
Hospital . . . . .	1
Nurses' Institute . . . . .	1
Students' Hostels . . . . .	4

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#### NEW WORKERS

Clergymen . . . . .	10
Women Workers . . . . .	23
Lay Teachers . . . . .	2
Kindergarten Training Teacher . . . . .	1
Man or Woman to train Organists . . . . .	1
Social Service Worker (man) . . . . .	1

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**T**HESE Islands are our frontier. Down from the North, Shinto and Buddhist teachings are fighting for our people on our own soil. Again the Church has the double duty of teaching what it means to be a soldier of our Lord Jesus, and a citizen of our great nation.

Christian schools are the way. Teaching the fingers and training the minds will produce the sanest Americans and the most loyal Christians.

These Islands are so broken by seas and rivers, so crossed by hills and jungles, that many actual pagans live practically within a stone's throw of our Churches.

We must take to the old trails and bring to these people the messages that the Fathers carried centuries ago, but we must carry too the gospel of work and the banner of citizenship.

# The Philippines

*"There is nothing which we undertake that has more to encourage or more to perplex."*—Bishop Brent

## General Features

THE Philippines comprise several hundred islands, large and small, with a total area of 115,026 square miles; a population of over 9,000,000 people, composed of Christians, Mohammedans and Pagans.

Industrial wealth of the Philippines has great value. Enormous export and import foreign trade in sugar, tobacco, hemp, cotton and rice within the last few years has been carried on.

Since 1898 the United States Government has introduced a new policy in governing colonies. The Filipinos are in a measure self-governing. It has been an experiment which has worked. In spite of the many dialects and mixed races the Filipinos have been quick to learn and to respond to the teaching of the United States.

American leaders have inspired encouragement and self-determination in these people—America has given the Filipino his opportunity to make good. Fear of grasping Spanish overseers and unprincipled Spanish soldiers for years produced shiftlessness and low standards of living. Given an opportunity and shown the way, the Filipinos are acquiring ability to meet their new responsibilities.

However, America's task is but half completed. The duties to the young dependency of the United States have a national character. The experiment in the Philippines of self-government, and adoption of American theories, is being watched and copied by the near-by Asiatic races.

The ultimate solution of political and sociological problems depends upon the regeneration of the individual. Mere education does not teach this. Christianity does teach it. The ideals of civilization must be inculcated for the successful democratization of these Islands.

## Evangelistic

IN few missions do we find such different fields of labor requiring such distinct skill as in the missionary district of the Philippines, which was established by the General Convention in 1901.

*What we have*      The Cathedral of St. Mary and St. John, Manila, aims to minister to the American and British residents. In its parish house, the quarters of the Columbia Club provide social opportunities and healthful recreation for hundreds of American young men.

St. Luke's, Manila, ministers to the staff and patients of St. Luke's Hospital, the children of the House of the Holy Child and the people of a crowded section.

A Chinese Mission at St. Stephens, with a day and night school, has accomplished splendid work among the Chinese.

In the Mountain Province among the pagan Igorots, work is carried on at Baguio, Sagada, Bontoc and a number of out-stations.

The Igorots are a primitive, tribal people, and religious progress is necessarily slow.

The Church at Bontoc is too small for the regular congregation.

The language is the chief drawback. There are thirty-three tribes and each one speaks a different dialect. To reduce these dialects into English sufficient to interpret the Church service is a difficult task.

However, the Bontoc Igorot has been translated into English and the Mission maintains a school where the children are taught much the same as American children during the forenoon; in the afternoon they have industrial training.

*What  
we need*

A new Church for the very successful Chinese Mission in Manila.

At least six Churches and chapels to intensify the work at the up-country stations. For these we will need three more clergy and one woman worker.

For the work in the interior among the different tribes it will be necessary to build residences for the foreign workers. We need eight of these.

## Educational

In the two decades that the Americans have been in charge of the Philippines, they have constructed thousands of miles of good roads and bridged the many mountain streams that before had been impassable barriers.

These improvements have brought the world nearer to the Filipino farmer and given him a market for his produce.

They have brought both the farmer and his family nearer to the larger towns; this means schools as well as Churches and markets.

There are fine modern schools, primary, secondary and industrial on the Islands, established by the government.

No direct Christian teaching is allowed in any of them, however.

We are emphasizing the industrial and trade sides of our schools among the natives.

*What  
we have*

A remarkable day school of 130 pupils connected with St. Stephen's Chinese Mission, Manila.

The House of the Holy Child, a combined orphanage and boarding school in Manila.

Boarding schools for boys and girls in Baguio, Sagada, Bontoc and Besao, beside small day schools in a number of out-stations.

## Medical

*What  
we have*

The American Army caused a revolution in sanitary conditions.

St. Luke's Hospital, Manila, beside serving a large Filipino population, is generally regarded as the best hospital in the city for the care of Americans and other foreigners.

The Zamboanga hospital in the South is designed especially to reach the Moros.

At Sagada a small hospital is at work among the Igorots.

*What  
we need*

A new concrete building for St. Luke's, Manila. The present frame structure is fifteen years old, and will not last much longer.

At least two American doctors and three nurses.



## The Philippines: Summary

### WHAT WE HAVE

PROPERTY	No.
Cathedral.....	1
Churches.....	21
Schools.....	12
Hospitals.....	3
<hr/>	
STAFF	
Clergy.....	10
Lay Readers.....	3
Deaconesses.....	3
Teachers.....	13
Physicians.....	2
Nurses.....	19
Other Workers.....	63
Communicants.....	1627
Baptized Christians.....	3377

### WHAT WE NEED

MAINTENANCE	
SUPPORT OF WORK NOW UNDER WAY	
PROPERTY	No.
Churches and Chapels.....	6
Foreign Residences.....	8
New Building to replace St. Luke's Hospital.....	—
Additional Land and Fencing.....	—
Sanitary Equipment and Salesroom.....	14
<hr/>	
NEW WORKERS	
Clergy.....	3
Physicians.....	2
Nurses.....	3
Woman.....	1
<hr/>	
	9



SET in the midst of the Pacific Ocean, six days' journey Southwest of San Francisco, lies one of the garden spots of the world—Hawaii.

The work, started by the Church of England in 1861, was turned over to us in 1902, and under the Bishop, has progressed wonderfully. We have 2082 Communicants, 1422 Sunday School pupils, and ninety-eight Sunday School teachers.

St. Andrew's Priory, the school for Hawaiian girls, was a legacy from the English Church. A large number of Hawaiian women have been educated here and their influence is felt throughout the Islands.

Our great problem is the Americanization of the population.

The Church's work among the Hawaiian Islands includes twenty-nine parishes and missions, sixty-two clergy, workers, lay workers, and catechists.

Everything points to the increasing importance of these Islands. Our investment here is for living, progressive work, and should be encouraged by increased expenditure.

Bishop Restarick says: "We know that money spent on these Islands has brought splendid results in Christian Lives of wide influence."

# Honolulu

*“There is no spot under flag today of such strategic importance to our Government as Hawaii”*

## General Features

THE Hawaiian Islands lie in the Pacific Ocean half-way between the East and the West—all the Pacific sea roads lead through Honolulu. It is the radiating center of trade between the west coast of the Americas and Australia and the Orient. In Hawaii the United States holds the key to the Pacific, and with it the key to the Orient.

The climate is about perfect and the country remarkably beautiful, with luxuriant tropical vegetation. The principal products are sugar-cane and pineapple. Valuable timber is procured from the vast forests.

The population is 356,000, consisting of Hawaiians, Chinese, Japanese, Koreans, Portuguese, Porto Ricans, Americans, British and Germans. About one-sixth of the population belongs to the Hawaiian race. There are 44,000 Buddhists who are rapidly gaining a stronghold on these Islands. They have one hundred and twenty-five schools, and over 100 temples; a new temple has just been erected at a cost of \$100,000.

*Problems* To offset the influence of non-Christians from the Orient. There is also a new influence at work, particularly in Oahu, where ten per cent. of the entire white population is Mormon.

To establish more schools and Missions among the Chinese and Japanese. Already very creditable results are shown among the Chinese, who exhibit the progressive spirit of Western civilization in their lives. The work among the Japanese is hampered by lack of equipment, and by the strong Buddhistic work.

The work among the English-speaking people has produced many devoted Churchmen, who give generously for the Church's work. Often their examples is followed by Christian people of other communions who regularly aid some of our Church enterprises.

Money spent by the Church in the past has brought about a healthy growth and splendid results.

To make Christian Americans of these American-born Orientals; to keep this territory Christian; to combat the “reheathenizing” of this country. Everything points to the increasing importance of these Islands. The vigorous attempts of Buddhism to hold the Japanese in their national spirit is a menace to Americanism all over the Pacific.

To work for the country as well as for Christ and His Church in everything we do here.

The influence of these little Islands on China and Japan has been immense. Money spent here on the Chinese and Japanese tells.

## Evangelistic

THE work among the Orientals in the Hawaiian Islands has grown in numbers and influence most extraordinarily.

The women, especially the Chinese women, carry Christ in their hearts and exhibit the progressive spirit of Western civilization in their daily lives.

“It is a common thing in my District (Kyoto) to find that Japanese who are inquirers about religion have been in the Hawaiian Islands, or have relatives there.”—*Bishop Tucker*

*Problems* To Christianize a polyglot people who speak diverse tongues and think diversely.  
To weld the ideals of the West on to those of the East, and to present Christ to them in place of an attractive polytheism.  
To keep and hold this strongpoint of our Government as a Christian land, and to make it an outpost of Christianity as well as of our flag.

*What we have* On the Island of Oahu is the largest number of the Church activities. In Honolulu there is St. Andrew's Cathedral, and the smaller congregations of St. Clement's and St. Mark's.

Also on Oahu are St. Peter's, St. Elizabeth's and St. Mary's Church for the Chinese, and Trinity Church for the Japanese. On this island there are thirteen Missions.

At Hilo and Paauilo, Japanese Missions are also conducted.

The Korean work is progressing. St. Luke's has eighty Korean communicants.

Hilo and Wailuku have Korean work also, but no resident worker.

The Island of Maui has three Missions: Lahaina, Kula, and Wailuku.

The Island of Kauai has a mission Church at Lihue.

The Island of Hawaii, the largest of the group, has several Churches, the Church of the Holy Apostles at Hilo being the leading; at Paauilo there is a Church and a Mission; at Kohala two Churches, and at Waimea and Ookala, each a Mission.

The Chapel of the Seamen's Institute at Honolulu.

We have, all told, twenty-nine parishes and Missions, nineteen clergy, seventeen lay readers, five catechists and three candidates for Holy Orders.

*What we need* Our work is being forwarded most successfully and we have large and flourishing schools and Churches on the principal Islands; but although in the past seventeen years there has been added to the property of the Church over \$700,000 worth of land and buildings, the work requires many new buildings or the enlarging of the old ones, if we are to go forward and not backward.

The influence of these Islands on Japan and China is immense, for they act as a clearing house both for our Western civilization and of Christian ideals.

Land and buildings for Japanese work at Honolulu and at Hilo.

## Educational

THE Cathedral and its services, and the general atmosphere have more to do with the Christianizing of the boys and girls than all other agencies. This influence never leaves them, even if parents or others prevent their coming out positively as Christians.

The great work of Iolani is to make Christian American citizens of the host of American-born Orientals in these Islands. We are doing it, as was shown by the results when the war broke out—sixty-seven of our Iolani boys were with the Army and the Navy during the conflict.



*What  
we have*

At Honolulu we have Iolani School for Boys—a day and boarding school.

Iolani School for boys is on the Cathedral close. The house was the birthplace of General Armstrong of Hampton.

Boys of all nationalities—Hawaiian, Chinese, Japanese, Filipino and American—attend this school, and are in the same classes.

Training for service—Christian citizenship and self-support—is the strongest feature in the school; its work is so greatly appreciated by the residents of Honolulu, that several gifts of material size have been made by non-Churchmen.

After the boys leave the school they are still under the care of the Bishop, and still seek his advice and help. Rarely does he lose sight of even one of his former scholars. From Iolani have come several Oriental clergy, some of whom are in China, and many more catechists on the Islands.

Were this school doubled in size, it would still be filled to overflowing, for it is a downtown school in the heart of the most densely populated section of Honolulu. Every race on earth is found there near the water-front.

St. Andrew's Priory at Honolulu, is the distinctive Girls' School on the Islands. The principal is a member of the Sisterhood of the Transfiguration.

A large number of the Hawaiian women have been educated in this school. Their influence is felt throughout the Archipelago.

The Priory has set a definite standard of high Christian living for every class.

Many of the graduates of the school have become teachers, catechists and missionaries on the Islands, and in China and Japan.

The accommodations in the new building are for over one hundred resident pupils; above fifty day scholars are in attendance.

One-third of the Bishop's confirmation classes come from these two schools.

St. Peter's School, at Honolulu, is for the Chinese. On this one Island there are seven schools.

St. Mark's School is at Kapahulu, as are St. Mary's Settlement School and the Trinity Mission School for the Japanese.

In the parish house of St. Elizabeth's, a day school is maintained. At the morning session, Chinese girls attend; at the afternoon, Korean girls. A night school session is also well attended.

Very important work is being done among the Koreans in Honolulu at the St. Luke's School, which has over seventy children as regular attendants.

On the Island of Maui there is St. John's School for the Chinese at Kula, and Holy Innocents' at Lahaina.

The Seamen's Institute is also very active about Honolulu.

*What  
we need*

Money and opportunity to make our educational work here more effective.

We must work hard and fast to offset the determined efforts that the Buddhists are making to capture these people for the worship of Gautama. They have one hundred and twenty-five schools on the Islands.

Iolani School must have a new plant if it is to continue work. The buildings are old, out of repair and inadequate. If the plant is not rebuilt, the school will have to close and its two hundred Oriental boys let go.

If we had a larger plant at Iolani we could take in many additional pupils, as the school is a downtown institution and in the midst of those who especially need this school for their children.

Buildings and land for the extension of the Japanese work.

An addition to St. Mary's for the care of orphans.

## Social

Near the Priory, and located on the Cathedral property, is Cluett House, which furnishes a home for twenty girls. These are attendants at the Normal School, teachers, or engaged in various employments.

Around St. Elizabeth's is a Chinese settlement. In a lodging house, some twenty unmarried young Christian men live. Twenty good, substantial cottages have also been erected in the neighborhood, and are rented at moderate rates to Chinese Christian families.

This community under the Bishop's care is a sharp contrast to the squalid Chinese quarters of Honolulu.

Nearly 200 of these Chinese have returned to China during the sixteen years' residence of the present Bishop.

## Honolulu: Summary

### WHAT WE HAVE

#### PROPERTY

Cathedral, churches and missions.....	41
Schools and other institutions.....	11
	—
	52

#### STAFF

Bishop, clergy, workers, lay readers, catechists.....	62
Sunday School teachers.....	98
Sunday School scholars.....	1422
Communicants.....	2082

### WHAT WE NEED

#### MAINTENANCE—

SUPPORT OF WORK NOW UNDER WAY

#### PROPERTY

Land and Churches  
New Korean Chapel and hall  
New building for Iolani School  
Schools, buildings and enlargements, with  
orphanage

# ALASKA

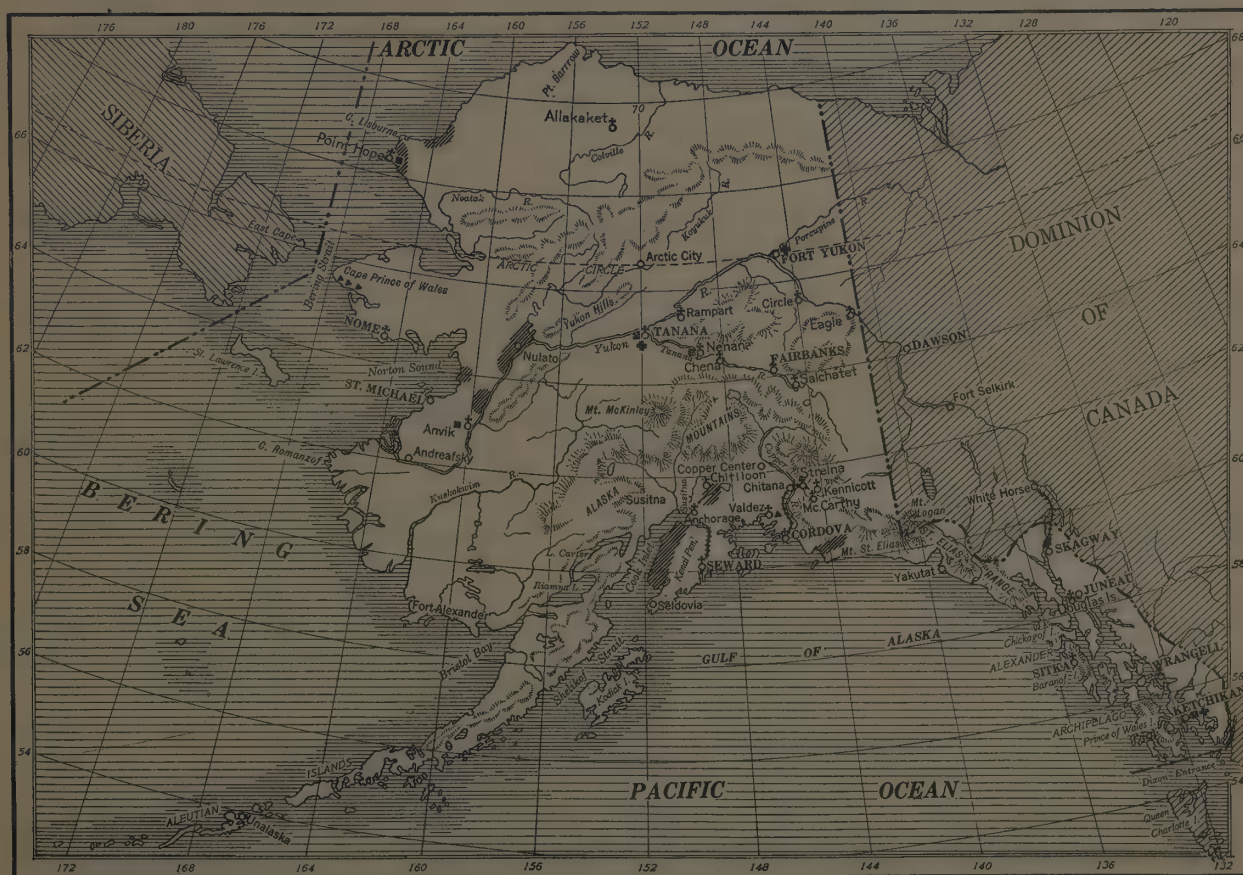
## General Features

ALASKA, which the Indians named "The Great Country," covers an area of 586,400 square miles and is two and one-half times as large as the State of Texas. There is a great variety of climate: the interior and the western and northern coasts are icebound and inaccessible two-thirds of the year; along the southern coast the climate is more mild than in the same latitude on the Atlantic coast.

Alaska has large resources in mineral wealth, chiefly copper, coal and tin. The copper sections are estimated to be the richest in the world. Fifteen thousand square miles of coal fields lie near Seward.

The Bering coal fields outside of Katalla contain even greater tracts of fine steaming coal. The Government has built a railroad line to the coal fields lying above Seward.

The economic problems caused by the war necessitate the steady and permanent development of this mineral wealth.



OUR most picturesque Missionary District—Alaska—covers 586,400 square miles. We have 25 Missions to minister to a fluctuating population of 58,000. Much that is Alaska would never have been had it not been for our Bishop in the District, who brings the Gospel of right living to every man in Alaska.

The Red Dragon Mission and Everyman's Club are performing a unique work.

Difficulties of travel and transportation over this vast field are hazardous undertakings for the missionaries.

Alaska has less than five hundred miles of railroads and almost no wagon roads. The great rivers are the highways. For three months in the summer they are open for boats; during the winter their frozen and snow-covered surface forms the basis for the sledge trails.

The total population of Alaska is about 58,000 in Summer, for of the 28,000 white people at least 10,000 go South in the Winter. There are 10,000 Eskimos living along the coast and from five to seven thousand Indians in the interior; the major portion of the Indians lives along the Southeastern Coast, from Ketchikan, North.

Remoteness and other natural difficulties make the improvement of their condition difficult. Our Church work has bettered many of them both morally and physically. An element among the roving white population exposed both Eskimos and Indians to vicious influences and devastating diseases.

Since the enforcement of the "bone dry" law the condition of the natives has greatly improved. In all ways it has been an unmitigated blessing.

*Problems* To minister to the human needs of all the people by establishing and maintaining recreation centers and hospitals as an accompaniment to the effective preaching of the Gospel.

To establish the Church as a force for righteousness among the white people of the towns and mining camps. To minister to the shifting population of many nationalities drawn to the fish canneries during the summer.

To protect the Indians and Eskimos from exploitation and disease; to train them in personal hygiene, cooking, gardening and the use of simple tools.

## Evangelistic

**D**IFFICULTIES of travel over this vast field make missionary work very hazardous, particularly before the winter sets in for good, and when it begins to break up, for at such times the trails become soft, and it is very dangerous to travel by snow-shoe or sled.

Very many of the white people in Alaska "come out" for the winter months to Seattle or places further South, leaving such Churches as they may have attended or supported with reduced congregations.

The half-breed and native children are the inheritors of about all the viciousness to be found in the world. Many of them are naturally bright and are very impressionable to religious and educational influences.

To save them for good citizenship is pre-eminently the work of the Church, for no other influence can reach them. Their Indian or part Indian ancestry makes them very suspicious of help offered them by white people, for they have suffered greatly at the hands of vicious white men.

The work in Southern Alaska is chiefly with the white population.

At Juneau, the Church of the Holy Trinity is probably the smallest Cathedral Church in the world.

Just across the Gastineau Channel is the town of Douglas, with St. Luke's Church. Nearby are the Missions at Thane and Perseverance with occasional services.

Other stations in Southeastern Alaska are St. John's, Ketchikan; St. Philip's, Wrangell; St. Saviour's, Skagway, and St. Peter's, Sitka.

On the South coast are St. Peter's, Seward; All Saints', Anchorage, from which a number of small camps along the line of the new government railroad to the interior are served.



Cordova, another South coast town, where the new St. George's Church has recently been opened, has been made famous by the Red Dragon, a Church clubhouse for men. From it, Kennicott, McCarthy and a number of small stations on the line of the Copper River and Northwestern Railroad are served.

Epiphany, Valdez, has Every Man's Club; this Church also serves La Touche.

The work in the interior is chiefly with the Indians, though our missionaries minister to the white people wherever found.

Anvik is the Indian metropolis of the lower Yukon. Here we have Christ Church.

At Tanana, St. James is for white people, and Our Saviour for the Indians, with Rampart as an out-station.

At St. Stephen's Village we have St. Andrew's Mission.

Fort Yukon is the Indian metropolis of the Upper Yukon. Here we have St. Stephen's. Heavenly Rest, Circle City, and St. Paul's, Eagle, complete our work to the Canadian border.

The Tanana Valley Mission stretches for 500 miles up the difficult Tanana River with stations at Nenana, Chena, Salchaket, and Tanana Crossing.

Midway up the Tanana is St. Matthew's, Fairbanks, with a white congregation.

On the Koyukuk at Allakaket, is St. John's in the Wilderness.

On the West coast the work is chiefly for the Eskimos.

At Point Hope, Tigara, is the famous St. Thomas's Mission.

St. Mary's, Nome, is for white people.

## Educational

**I**N places where there are no government schools for the Indian children the Church does valuable service in giving Christian education.

*What we have* At Anvik we have Christ Church School; at Nenana we have Tortella Hall; at Ketchikan, St. John's; at Point Hope, St. Thomas'; at Tanana Crossing, St. Timothy's. At some of the other native Missions we maintain day schools.

## Medical

**F**ROZEN feet and limbs want immediate attention; accidents and fever call for care and skill. There are not many places in this land of vastnesses where the victims may come for the relief they need.

Often it means miles across frozen tundra and trail; miles by railroad or river, for accidents and illness will not occur where it is most convenient.

*What we have* At Fort Yukon we have St. Stephen's Hospital; at Tanana, The Hospital of Our Saviour; and at Ketchikan, the Arthur Yates' Memorial Hospital.

These are the only hospitals of our Church in a district one-sixth the size of the whole United States. And no means of communication save the crudest!

## Social

**I**N order to provide a substitute and competitor for the saloon, we have sometimes started reading rooms and clubs such as that called the Red Dragon at Cordova.

*What we have*      There is Everyman's Club at Valdez, and the two launches—Pelican and St. Agnes.

Then there is the Bishop, who brings the gospel of right living to every man in the Diocese. Every Sourdough knows what he owes to this man; many a Chechahco knows how he would have fallen save for his force and spirit. Much that is Alaska would never have been had it not been for this Bishop, who will go down in history as the Prince of Alaska, one of the romantic figures of our Church.

## Alaska: Summary

### WHAT WE HAVE

#### PROPERTY

Schools.....	5
Red Dragon Club.....	1
Everyman's Club.....	1
Memorial Library.....	1
Missions.....	25
Mission Launches.....	2
Hospitals.....	3
	<hr/>
	38

#### STAFF

Bishop.....	1
Clergy.....	16
Layworkers.....	4
Women Workers.....	14
Physician.....	1
Nurses.....	6
Native Helpers.....	6
Communicants.....	812

### WHAT WE NEED

#### MAINTENANCE—

#### SUPPORT OF WORK NOW UNDER WAY

#### PROPERTY

New buildings for Tortella Hall, Nenana.  
 Rectory at Anvik.  
 Hospital and House for Eskimo work.

#### NEW WORKERS

Clergymen.....	3
Doctors.....	2
Women as Nurses and Teachers.....	11
	<hr/>
	16

# LIBERIA

*"Our Foothold in Africa"*

## General Features

LIBERIA, the only Negro republic in Africa, contains some 41,000 square miles, with a population of about two million, including the native tribes of the "bush." Located just north of the equator, Liberia is said to have the hottest climate in the world; but with reasonable care it is as healthful for white people as for the natives. Even persons accustomed all their life to the temperate zones suffer no serious inconvenience from the heat.

The rainfall is excessive for a few weeks twice each year, but the natural drainage is so good, especially back from the coast, that swamps are few.

Liberia is the expression of the Negroes' desire for life, liberty and the pursuit of happiness.

There are about 12,000 Liberians who for seventy years have maintained their hard-bought independence in the face of outside encroachments, and interior troubles that would have tried the resources of a far greater people.

No place in the entire wealthy continent of Africa has greater natural resources than this country, but as yet they are practically untouched, owing to difficulties in establishing commercial relations with other countries.

Though in a measure responsible for the existence of Liberia, the United States has done but little for her; the Church, however, has attempted to fulfill her obligations, and has met with a fair amount of success.

There is no more potent influence in the Republic for right living than the work the Church is now doing.

The Church is handicapped by its lack of equipment; most of the materials needed for new or enlarged buildings are at hand, but no one to direct the construction. There is labor in plenty, but no person to oversee the workers. This is a great opportunity to train the young men in industrial schools.

*Problems* A professor in the University of Chicago, who has traveled in Africa extensively, states the problem of Liberia thus: "Take any town of 12,000 in the State of Ohio; Bellaire, for example. Divide the people into ten or twelve little settlements along the shore of Lake Erie; now put along that shore about 30,000 ignorant fishermen, then fill the country of Ohio lying back with a million wild Indians—and there is the problem of Liberia."

Overcoming a rooted neglect of Liberia on the part of almost all American Christians.

Training the people to use their hands skilfully.

Encouraging industrial development among young and adults as well.

Teaching scientific agriculture. Everything in Africa grows to enormous size if but little care be exercised. Over in Abyssinia twelve crops of alfalfa annually are reported as the result of scientific farming.



THE work of the American Church in Africa is at present limited to Liberia; it is but a toe-hold on the dark continent. The problem before the Church is strengthening a weak Republic; and preparing a base from which to fight Islamism sweeping down 40,000,000 strong from the Sahara, and paganism with its 80,000,000 struggling to reach the coast from equatorial Africa.

Something in Mohammedanism appeals to the native African mind most keenly; its advance now is five miles to Christianity's one.

A Christian Africa is essential to the economic well-being of the entire world.

Let us build our fences high and strong! Let us make of Liberia our base of operations to cut out this fester of abyssmal ignorance and degradation that flourishes in the tropic darkness of mid-Africa.



## Evangelistic

The Church was first established in Liberia in 1835. Its first Bishop was consecrated in 1851, following the erection of Liberia as a Missionary District by the General Convention in 1850. At this time there were four missions, Cape Palmas, Cavallo, Rockbookah and Taboo; the cornerstone was also laid for the Church of the Epiphany.

Not only is the life of the Church vigorous and faithful in those stations where priests and teachers are provided for by the Church in America, but in many places Chapels and schools are maintained for the uncivilized by the Church in Liberia as its own charges. If we will help Liberia now, the influence of the Liberian Church in the development of Africa will be greatly increased.

*Problems* Establishing a position so strong in the hills that it may prove an effectual barrier to the spread of Mohammedanism from the North, and also be a base for extending work among the Veys, who are the proudest and strongest tribe in Africa.

The great work is to reach the natives back in the interior. They must be influenced for good, if Liberia is to advance.

Training the Kru and Grebo peoples along the coast in Christian citizenship. They have come in contact with the Liberians and are amenable to the teachings of Christianity.

Obtaining the cooperation and friendly feeling of the native tribes. This can be done only through the Church with its missions, its Church schools, its missionary doctors and lay workers.

*What we have* A native ministry raised up to minister to the Church in Liberia. Today all work is carried on by Liberians save that at Cape Mount. In the Rocktown district we have a large Church, and seven Missions maintained by that station in the interior, for work among the uncivilized tribes.

Bassa District has four stations; Sinoe District, two; Cape Palmas District, twelve; Montserrado District, nine.

Each of these Churches maintains stations among the more or less wild people found in the regions away from the coast, so that the total number of stations mounts up to nearly one hundred. There are about twenty Churches and Chapels.

*What we need* Extension of work in the Rocktown District, where a line of Missions is maintained. Many of these buildings are so old that considerable money must be expended to maintain the work, apart from an allowance for pushing it farther into the interior.

Extension of work into the country above Cape Mount. The Mohammedans are pressing down hard into this territory, and we must build a barrier there very soon if we wish to retain our hold on that territory.

In this District the work at Royeville and at Crozierville needs immediate strengthening; this, too, is fighting Islamism. The plants are old and without modern equipment.

Practically every Church needs certain repairs to care for the people of its parish properly.

Enthusiastic support by the Church in America.

## Educational

“Industrial training should be the leading feature of educational work.”—*Edinburgh Conference*

“The Church’s schools are filled with healthy and intelligent pupils, and the usefulness of these schools is demonstrated not only by the pastors and teachers which they have provided for the Church’s work, but by the large number of competent servants of the government who owe all their training to the Church’s schools.”—*Bishop Lloyd*

- What we have* Twenty-six day schools with nearly 1100 pupils.  
Twenty-one boarding schools with about 700 pupils.  
At Cape Palmas, a Girls' School and Orphan Asylum.  
At Crozierville, Christ Church maintains a school among the Vey people.  
At Cape Mount we have the House of Bethany School for Girls, and at Bromley a Girls' Training Institute. These are in the Western part of Liberia, where the Moham-  
medan influence is strong and progressive.  
Hoffman Institute and High School at Cape Palmas is one of the best in Liberia. It serves a large region along the Eastern side of the country. Back of this region are the Kru and Grebo tribes, some thirty thousand in number, who are interested in our teachings, and have come under the influence of American-Liberians more than any other of the "bush" tribes.
- What we need* Extensive repairs on the school at Bromley; here the teachers for all our schools and for those of the government are trained. The one good building is fifteen years old.  
Epiphany Hall at the Hoffman School needs rebuilding, as it is too old for the work it must do.  
The buildings of St. John's School at Cape Mount must have a thorough overhauling in order to save them.  
The House of Bethany school-buildings must be greatly enlarged for the work among the Veys. This is the most important project we have among the native tribes.  
Extending the plant at the Rocktown District is a necessity, if we do not want to lose the remarkable work that is now going on in the country back of that town. It is the base of supply for a line of stations and schools.  
The establishment of an industrial school. This is the greatest need educationally in the whole Republic. A fund of \$4000 is now on hand for this purpose, but it must be trebled before adequate work can be begun.  
Such a school would mean more for the welfare of the people than any other one thing.

## Medical

- Problems* The need for hospitals is great in every town of the world, not only to minister to the sick and injured as first aid, not only to teach by example sanitation and hygiene to the ignorant and superstitious, but to teach Christian care for the suffering, and a proper respect and reverence for the human body and the human life.  
In all Liberia, there is no well-equipped hospital conducted on modern lines. Our work elsewhere in the foreign mission field has demonstrated too well what a powerful factor in Christianization the medical missionary has become with his ability to aid suffering, and to save human life.
- What we have* St. Timothy's Hospital at Cape Mount. It is the only one in Liberia, and is able to minister to but a few women.
- What we need* Sufficient appropriation to enable us to take over an admirable building in Monrovia, which was constructed by the British Government. It could be easily equipped for this purpose, and is centrally located in the Republic. A hospital is a dire necessity in Liberia.

## Liberia: Summary

### WHAT WE HAVE

PROPERTY	No.	Valu't'n
Mission Stations.....	43	
Sunday Schools.....	38	
Boarding Schools.....	21	
Day Schools.....	26	
Orphan Asylums.....	1	
House of Bethany School for Girls.....	1	
Bromley, Girls' Training In- stitute.....	1	
STAFF		\$130,500
Bishop.....	1	
Presbyters.....	23	
Lay Readers.....	27	
Catechists and Teachers.....	35	
Candidates for Holy Orders..	8	
Boarding School Pupils.....	643	
Day School Pupils.....	1100	
Sunday School Pupils.....	2714	
Communicants.....	2404	

### WHAT WE NEED

#### MAINTENANCE

FOR WORK UNDER WAY

#### PROPERTY

Epiphany Hall Rebuilt  
St. John's School Repairs  
Cape Mount School  
Rocktown District Missions and Schools En-  
larged  
Crozierville and Royeville Buildings Ex-  
tended and Enlarged  
Bromley Repairs  
Hospital

# The Woman's Auxiliary

## General Features

CREATED in 1871, by the Board of Missions for the purpose of helping the Board to do its work, The Woman's Auxiliary has branches in every Diocese and Missionary District throughout the Church.

It has over 1500 Diocesan officers, many thousands of members; while its gifts, including boxes, have amounted, during the years of its existence, to something more than \$14,000,000.

The activities of this organization have heretofore fallen under three general heads:

Work and gifts, study, and prayer.

*Work  
and gifts*

In addition to gifts of money, missionary boxes have been prepared and sent to the families of clergy in remote districts, and to mission schools and hospitals, both at home and abroad.

In the year 1875, 331 boxes were sent, their value being \$44,393.04; in the year 1918, 3222 boxes were sent, valued at \$175,178.

The United Thank Offering stands out prominently in the record of women's gifts. Started in 1889, its first amount being only \$2,188.64, it has grown remarkably, to the great sum of \$465,500, presented at Detroit, in 1919.

The term "United" is rightly descriptive of this offering that comes from more than a hundred Dioceses and Missionary Districts. Through it, buildings in the mission field, both at home and abroad, have been erected; salaries of Missionary Bishops have been paid; many women have been trained, and 214 are now in the mission field, where they are known as United Offering Missionaries.

*Study*

Another branch of the Auxiliary work which has had far-reaching results is that of study. There are few Dioceses and even Missionary Districts without an educational secretary; many of these officers work with the help of committees to develop missionary education in every parish in their constituency.

Fifteen hundred Mission-Study Classes were given in last year's report; in addition the Auxiliary conducted, throughout the Church, meetings, reading circles, stereopticon lectures, etc., all having as their aim the development of the missionary mind of the Church.

*Prayer*

Prayer has always been an integral part of the life of the Auxiliary. Its results cannot be tabulated, though no one will question its power.

Two outstanding illustrations of the strength of the spiritual life of the Auxiliary have been the "Pilgrimage of Prayer," and the "Advent Call." Thousands of women took part in these, and a quickening of spirit and a deeper devotion was felt throughout the Church.

So much for history. A new day has dawned and the Auxiliary has gone forward to meet its greater opportunities and responsibilities.

At its Triennial Convention, in preparation for a larger usefulness, the following Recommendations and Resolutions were adopted:



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## GENERAL CHURCH AGENCIES—*The Woman's Auxiliary*

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That the scope of the work should be extended to include Religious Education and Social Service.

That all other Women's Church Societies be invited to join with the Auxiliary in creating a Church League of Service, which is to be a federation, and not in any sense a merger.

That, to conduct the business of this League and to prepare for its future development, a National Council shall be formed with three representatives from each society, and nine others elected by the Council, also that similar councils shall be formed in every Diocese and Parish.

That, to direct the work of the Auxiliary, there shall be an Executive Secretary, and such other secretaries as the work may require.

That, to assist the executive secretary in the business of the Auxiliary, there shall be an Executive Committee of sixteen women, elected at the Triennial Meeting, three members of this committee being elected to represent the Auxiliary on the National Council of the Church League of Service.

Plans for the enlarged work of the Auxiliary are under way and include the following:

*Proposals*    The placing of the work under two general departments, educational and supply; the latter includes the work of securing volunteers for the mission field and the reorganization of the box work according to the general plan followed by the Red Cross.

The placing under the supply department of a bureau for women's service; the enlargement of the staff at headquarters so that educational and supply departments may be reorganized, and that, beside the secretaries necessary for this enlargement, an office secretary and three field secretaries be added.

The amount needed for the enlargement of the Auxiliary work is included in the budget of the Board of Missions.

In 1889 the Junior Department of the Woman's Auxiliary was formed.

With its branches in nearly every Diocese and Missionary District, its activities have developed in the young people of the Church the missionary mind and spirit without which the Church would find it impossible to accomplish its Mission.

At its Triennial Meeting in Detroit, The Woman's Auxiliary passed the following Resolution:

That the Junior Department of The Woman's Auxiliary shall in the future be the Junior Auxiliary to the Board of Missions, or, in the event of the passing of the proposed Canon 58, it shall be the Junior Auxiliary to the Executive Committee of the Church; and,

That it shall be the purpose of the officers of the Junior Auxiliary to merge that organization as speedily as possible into the Church School Service League.

This marks a distinct forward step, and should mean much to the future of the Church.

# The Girls' Friendly Society

## General Features

**T**HE Girls' Friendly Society is an organized work among girls for mutual help, for sympathy, for the preservation of purity through the influence of personal friendship and for upholding a high standard of Christian womanhood.

The Society, founded forty-five years ago, now extends all over the world and touches the lives of half a million girls.

In 1877 the Society came to the United States, and in 1919 had 953 branches in seventy-one Dioceses and Missionary Districts with 50,000 members.

The value of the Girls' Friendly Society to the parish is that it provides for the thorough organization of work for girls, not only for the Church and Sunday School, but for the whole neighborhood.

While building the girls' characters by means of secular and religious helps, it studies to improve the environment of their lives.

The religious influence of the Society is no less strong, because it is exerted quietly in connection with secular things. The meetings combine spiritual, educational and social elements.

Underlying all of the work is the ideal of the Society—a great Christian sisterhood, within whose limits every member has a right to look for kindness, sympathy and help.

No girl or woman need ever feel that she is alone in the hour of danger and temptation, but that through her membership in the Girls' Friendly Society she may count upon the support of every other member.

*What we do* When a member travels, if she notifies the Society of her movements, she need never feel a stranger in a strange land. A member need never be without a vacation home. The Holiday Houses provide friends, health and happiness for some 5000 girls annually.

Brings girls to confirmation; over 1600 were confirmed this past year.

Brings little girls into candidate classes. These number about 10,000.

A department for missions was formed in 1906. Contributions in money last year amounted to \$12,700.

Assist Diocesan and parochial work by voluntary offerings and boxes.

The total contribution for these was \$25,000 last year, and for Social Service Work over \$45,000.

During the war field secretaries of the Girls' Friendly Society War Emergency Committee traveled all over the United States, organizing Patriotic Leagues, New Girls' Friendly Society Branches, investigating conditions near camps and munition centers, and starting restrooms and Lodges.

Field Secretaries cooperate with the war-working communities, the Fosdick Committee, the law-enforcement division, and the Y. W. C. A.

The Lodges are centers throughout the country for girls who have poured into cities by thousands in response to the government call for workers; these girls are given material comfort, spiritual support and strength. These centers are recognized as one of the Church's chief agencies for the protection of girls.

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## GENERAL CHURCH AGENCIES—*Girls' Friendly Society*

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*Aims* The war emergency work will become permanent and will be incorporated into the general work of the Society. The wrecked world which we are facing demands new self-restraint, redoubled purpose to make life stable, spiritually, mentally and physically.

The immediate future offers the widest possibilities for service the world has ever known. The problems of peace must be met as squarely as were the problems of war.

It is the aim of the Society to send more field and resident secretaries to various parts of the country to arouse, organize and train volunteers to give steadfast and efficient service.

To do this the Girls' Friendly Society studies the life of the community, works shoulder to shoulder with our Government, and with all other agencies striving to upbuild the home and nation.

To organize work for girls in the neighborhood of demobilization camps and industrial centers, to make permanent those relations which have been established through patriotic needs, and to preserve in time of peace that unity of ideal and effort gained in time of war. To establish new Lodges, cafeterias and restrooms to meet post-war conditions.

*What we have* A total fund amounting to more than \$200,000.

An income of \$10,500 for the coming year.

Diocesan work in Massachusetts, Western New York, Kentucky, Michigan and Pennsylvania.

Local Lodges erected for war work in many of the munition and industrial centers, and at camps.

Secretaries and workers, both volunteer and salaried, at these centers.

In Dallas, \$7500 for a building fund and pledges for over \$3000 more. Further pledges will doubtless raise this amount to \$20,000.

A small grant in another Southern city, when the local Lodge was about to be dispossessed because of greatly increased rent, saved this urgently needed community center.

In a Western city, the recent gift of a few thousand dollars has started a Lodge there. A house has been secured most recently at terms but little beyond rental.

Ten thousand dollars was raised at Elizabeth, N. J., recently for a Lodge. A good house was bought, equipped and opened free of debt. It is not Girls' Friendly Society property, but is managed by our women in accordance with the ideals of the Society.

A worker for government clerks is maintained in the Diocesan Lodge at Washington, D. C. A center for girls is also being assisted financially.

Missionary support is provided for Igorot girls at All Saints' Mission, Bontoc, P. I.

*What we need* Adequate appropriations to carry on the work already established, and to extend it as follows:

Provision to seize opportunities whenever offered to lay permanent foundations for Lodges and girls' centers where a small grant or gift would arouse immediate local interest and insure local support.

Secretaries in all port cities in the East. Girls from all parts of the country come to these ports to engage in work. In seeking lodging places they are too liable to fall into the hands of organized vice.

More secretaries for every section of the United States. Our population has been and still is so mobile, due to upset industrial conditions, as to render the present staff wholly inadequate.

Three field secretaries with expenses.

The third Province wants at least three resident secretaries.

Several secretaries are urgently needed for the fourth Province.

The Bishop of Kansas has urgently requested several secretaries for his Diocese.

The missionary Bishop of Western Colorado has asked for one secretary.

The Bishop of Colorado has asked repeatedly for one secretary.

The Diocese of Minnesota, Wisconsin and the entire Pacific Coast need secretaries most imperatively at once.

The Province of New England needs a worker immediately.

A worker is needed for the Diocese of Southern Ohio.

One worker is needed for San Antonio, Texas.

One additional worker is requested for Washington, D. C.

A worker is most urgently needed for California.

A worker for the Diocese of Los Angeles has been requested.

A temporary worker is needed for the Diocese of New Jersey.

The work of every Diocese and District could easily be trebled within a short time by an adequate number of women to further the service of the Girls' Friendly Society.

*From  
Diocesan  
Surveys*

The following Dioceses and Missionary Districts have asked for Girls' Friendly Lodges, workers, and other assistance:

Connecticut wants a Lodge and maintenance.

Western New York, maintenance.

Central New York, Lodge, equipment, field secretary, maintenance, house mother, maids, and cooks.

New Jersey, maintenance.

Pittsburg, two workers and a Lodge.

Maryland, Settlement House and field secretary.

Washington, Holiday House and one teacher.

Southern Virginia, maintenance.

Lexington, rest house and maintenance.

North Carolina, Lodge at Raleigh.

Atlanta, maintenance.

Milwaukee, one secretary.

Southern Ohio, maintenance.

Utah, Lodge.

Spokane, Lodge.

California, maintenance.

Los Angeles, Lodge and secretary.



# The Brotherhood of St. Andrew

*“No Nation can be Christianized without the Regeneration of the Individual”*

## General Features

**D**URING the efforts of a small group of young men to care for a human derelict who had appealed to their rector for help, this rector remarked, “Andrew was the man who found his brother Simeon and brought him to Jesus.”

These young men determined to do what Andrew had done, and thus The Brotherhood of St. Andrew came into existence thirty-six years ago in St. James' Church, in Chicago. The need of an organization of the Church among laymen to help young men and boys had long been felt by all Churchmen.

The object of The Brotherhood of St. Andrew is the spread of Christianity among men, especially young men.

Its watchword is Prayer and Service.

The unit of the organization is the local chapter.

It has spread wherever the Anglican communion is to be found. In Canada, the West Indies, South Africa, India, Australia, New Zealand—from pole to pole.

The Brotherhood movement has played a large part in the development of lay leaders. Several Bishops and a surprising number of the clergy have found their way from Brotherhood membership into the Ministry.

The record of the Brotherhood Movement shows that the emphasis has been put upon building up the Church, rather than building up the Brotherhood.

During the thirty-six years of its existence 250,000 men and older boys have been members and have been helped to live a larger life of usefulness in the Church.

After careful investigation, it has recently been discovered in one Province, that more than sixty per cent. of the considerable number of candidates for Holy Orders came from the Brotherhood.

The ever-increasing need for more clergy and for more lay leaders has gradually had its effect in shaping the Brotherhood's policy, until now it is one of the chief aims of the movement to develop efficient, consecrated leaders.

Supplied adequately with trained leaders, the Church might vastly extend the scope of her work and multiply her influence.

*What we have*      The Council worked out a plan when the Armistice was signed to attract to the service of the Church men who had been in war service.

Committees were formed in thousands of parishes to welcome the men and to interest them in active Church work.

In the small parishes, field secretaries encourage and stimulate Church and Sunday

School attendance. The Church attendance in one town, increasing from an average of 85 to 234, shows the success of this work.

600 active chapters, and 350 Junior chapters.

10,000 members of the Brotherhood proper and 5000 Junior members; National Headquarters at Philadelphia, Pa.

The Junior department was formed for work among boys; to train them systematically in the meaning of true Christian service, to bring parents and boys into closer sympathy, to stimulate Church giving, to show boys that they need the Church and that the Church needs them.

*Aims* Increasing Church attendance, including attendance at Holy Communion, by means of a carefully worked-out educational plan.

Developing Men's Bible Classes and Mission Study Classes.

Promoting the devotional life of the family through the introduction of Family Prayer.

Assembling and training a group of selected older boys for leadership among the younger boys of the parish.

In addition to these lines of endeavor for the Chapter, the Advance Program commits the National Organization of the Brotherhood to the following tasks:

Training groups of men in practical parish work in all parishes of the Church where the rector desires it.

Closely cooperating with the Church's leaders in arranging to have the claims of the Ministry presented in a strong, virile way to older boys and young men.

Building a great National Junior Brotherhood that will meet all the religious needs of the boy not supplied by the Church and at the same time lead boys to appreciate more keenly those unparalleled helps which God has especially provided for them in the sacraments and services of the Church.

Cooperating with the Summer Schools of the Church, and accepting the responsibility to increase the attendance of men.

*What we need* The Brotherhood proposes to place in the field as rapidly as possible, four new secretaries in addition to the eight already in the field.

These twelve secretaries will reorganize all chapters that have been depleted by the war, establish new chapters, and strengthen weak ones.

A special feature of this reorganization is a two months' training of parish groups of men and boys, before these groups become Brotherhood chapters, thereby insuring greater permanency of the work.

The extensive development of the Junior Brotherhood. Several experts in boys' religious work have been secured. For this work a Junior Executive Secretary will be needed.

One hundred volunteer trained laymen, to give part time to the work free of all charge, save traveling expenses, are needed.

To develop lay missionaries. During the last few years, more than 50 per cent. of the laymen working in China as educational and medical missionaries, were men from the Brotherhood of St. Andrew.

To organize and maintain men's and boys' clubs in the Church to do hospital work, prison work, and Big Brother work.

In connection with the Junior Brotherhood work it is planned to establish Summer vacation camps, and to organize intra-parish athletic leagues.

It is proposed to develop an effort throughout the entire Church to lead the returned soldiers and sailors into active work in their parishes.

*What  
we need*

An appropriation is desired for the expenses of volunteer workers, who are to go to the camps, and line up the men in the parishes in which these permanent camps are located.

Many volunteers are needed for this continuation work of the Army and Navy Department of The Brotherhood of St. Andrew.

## Summary

*What  
we need*

12 Field Secretaries and Junior Secretary, salaries and expenses.

Expenses of volunteers serving without salary.

Executive Staff, General Secretary, Editor St. Andrew's Cross, Senior Executive Secretary, Junior Executive Secretary, salary and expenses.

Rent.

14 stenographers and clerks.

Office Expenses—printing and mimeographing, postage and telegrams, stationery and supplies, miscellaneous.

St. Andrew's Cross and literature.

# Seamen's Church Institute of America

## General Features

THE "Seamen's Church Institute of America" was constituted by the General Convention in 1907. Its purpose is to do religious and philanthropic work among seamen and boatmen in the ports of the United States and the Islands adjacent.

Until this year little has been done because of lack of means.

Appropriations last Fall by the Church War Commission and the New York Institute made possible the engagement of an Organizing and Executive Secretary.



IT is estimated that 1,000,000 seamen are in our ports each year. They are subjected to all the temptations of the waterfront, and in most ports are compelled to live in cheap boarding houses, where they meet the land-sharks and crimps who are ever ready to prey upon them.

The number of Americans entering the service of the Merchant Marine is increasing rapidly. Already over 50,000 young American boys, trained under the Shipping Board, have entered the service, and the number is growing every month. The development of the American Merchant Marine offers a large field for social service and religious work.

The American Church Institute for Seamen ministers to the physical, spiritual, and mental welfare of the sailor, and is doing splendid work among the seamen.

Our New York Institute is overtaxed, and many men are turned away for lack of accommodation. Last year the Institute supplied lodging for 219,872 sailors, at prices varying from thirty to seventy cents a day.

The dots within circles on the map show work affiliated or to be affiliated with the National Organization.

Half-moon circles show work that is not in affiliation.

Black dots indicate the locations where work should be established.



On the 15th of February an office was opened in the New York Institute and active operations commenced.

A careful survey has been made which includes practically all of the ports of the country and the nearby islands.

*Problems* It is absolutely necessary, if the organization is to succeed, for us to seize the opportunities now presenting themselves for service to the seamen. If the Church does not rise to the occasion, homes for seamen will be built. It has been intimated that the Department of State is already considering this. Should the Government build these homes, the opportunity for religious work will be denied us.

The work of a chaplain is largely futile unless he can have such a place as a Seamen's Institute for the base of his operations, because it is there rather than through his visits to the ships that he has an opportunity to get into personal touch with the men, and show his friendly interest in them individually.

The motive underlying the work of the Seamen's Church Institute is religious, and religion permeates all of its activities. With the means, we can take advantage of an opportunity for very extensive work in the name of Christ.

During the war the Church War Commission did a great deal of practical good in ministering to the men of the Navy at Training Stations in various parts of the country. This work, carried on by voluntary chaplains, will soon end, as it was distinctly a war measure.

We feel that the Seamen's Church Institute of America should take over this project and minister to the young men of the Navy at all times in the same manner as has been done during the war.

There are a number of other places throughout the country where similar work should be done. The influence of the Church upon these young men will tell in the Merchant Marine of the future, for young men in the Navy, who have gained sea experience, are to become officers in the Merchant Service.

There is also a very large field for Christian service in the Marine Hospitals which are established in a number of the ports of this country. In New York, a chaplain is maintained who gives all of his time to the Marine Hospital. The Chaplain of San Francisco Church Institute also ministers to the men of the Marine Hospital in San Francisco Bay. A similar opportunity exists in many of the smaller ports.

As Church Institutes are established, chaplains will be appointed, who will give much of their time to ministering to the sick in the Marine and other Hospitals.

*What we have* The Seamen's Church Institute of New York has given an office, rent free, for the National Organization. This naturally becomes the headquarters of its work and the center of its activities.

*Newport, Rhode Island* The new Institute at Newport, has recently been opened, and is a continuation of the work done during the war, under the Church War Commission. It is backed by the four parishes of Newport, and is administered by a very strong board of trustees, of which the Bishop is an honorary president. The superintendent will have charge not only of the Institute, but will minister personally to the men of the Training Station and to the sick in the Marine Hospital. If this work proves successful—and we see no reason why it should not—it will open a way to similar work in connection with the Navy Yards and other Training Stations throughout the country.

*Tampa* A chaplain is at work under the auspices of St. Andrew's Church. At present his activities are confined to visiting ships, distributing tracts, and holding services. The work is hampered for lack of a suitable building.

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GENERAL CHURCH AGENCIES—*Seamen's Church Institute*

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<i>Seattle</i>	One of the Diocesan clergy visits with a small boat some of the vessels that come into the harbor. The work is desultory, and in addition to this there is a remnant of the work carried on some years ago by "Seattle's Seamen's Friends' Society," which has become a seamen's boarding house with no religious work.
<i>San Pedro</i>	For some years there has been a Seamen's Church Institute, but the building, situated on leased ground, is a long distance from the water front, not easily accessible, and entirely inadequate to meet the needs of the seamen.
<i>Lewes, Del.</i>	At this port, the rector does all that he can for the seamen on the ships that come into the harbor during storms.
<i>Philadelphia</i>	Under the leadership of the Bishop, the building of the Seamen's Institute has been thoroughly renovated for the temporary use of the Church, which has been amalgamated with that of another Mission.
<i>San Francisco</i>	A notable work has been going on at San Francisco, under the guidance of one of the men who was for some years connected with the New York Institute. The Institute located near the waterfront is unable to accommodate half the men that come to it. The chaplain of this Institute also ministers to the men of the Marine Hospital in San Francisco Bay.
<i>Mobile</i>	The work in Mobile, while under the superintendency of one of our Clergy, is not at present affiliated with our national organization. The building is too small and in bad repair.
<i>Portland, Ore.</i>	The Seamen's Church Institute Building, which was closed during the war, on account of the transfer of ships to the Atlantic service, is to be reopened.
<i>Boston</i>	The work of the Church in this port is carried on at "Sailor's Haven" in Charlestown and St. Mary's in East Boston. The former has recently had sixty-six beds added to it.
<i>Charleston, S. C.</i>	The Harriott Pinckney Home for Seamen is a splendid building in excellent condition, and well kept, but it lacks provision for officers.
<i>Savannah</i>	<p>The present building of the Savannah Port Society is in poor condition, and poorly arranged, although they accommodate many nightly, particularly in the summer.</p> <p>This work is not in affiliation with the National Organization.</p> <p>Work among seamen is a specialized work and it is our policy that no man shall take charge of an Institute, or work as a Chaplain or Missionary among seamen, until he has spent some months in preparation.</p> <p>Through cooperation with the New York Institute a school for this purpose has been established.</p> <p>At the present time several men are training for this work. They have been financed through an appropriation for this purpose by the New York Institute; also they have contributed to their own support working as substitutes during the vacation period of some of the chaplains and other workers. This is only a temporary arrangement.</p>
<i>New York</i>	<p>The Seamen's Church Institute in New York City is unequalled elsewhere in the world. Located within view of all incoming ships, its hospitable portals extend a cordial, democratic welcome to all American and foreign sailors.</p> <p>The present finely equipped and architecturally perfect structure was planned for adequate service, that the expansion brought about by the naval activities of the war soon overwhelmed the capacities of the Institution.</p>

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*What we have* 7942 ships stopped at the port of New York last year; the number of seamen were estimated to be 300,000.

Now that America has brought into existence millions of tons of American shipping, we must meet the demands of the enormously increased personnel of these ships with additions and extensions.

The daily accommodations are overtaxed and many of the men must be, and are now, turned away to shift for themselves. The influence and supervision of the Institute is thus lost upon many, defeating the very purposes which are so fruitful of clean morals and right living during the sailorman's sojourn on land.

Sleeping accommodations were supplied for 219,872 men and officers in 1918, at prices varying from thirty to seventy cents a day.

The savings of the men are also safeguarded through the Seamen's Wages Department, where deposits last year totalled the enormous sum of \$727,350.

A large percentage of this amount was sent in our custody to dependents in 103 cities.

The Institute has also furnished 503,700 meals of well-cooked food at very low prices.

Recreation is furnished but handicapped, as the regular recreation hall has been turned into sleeping quarters to meet the increasing need of more bedrooms.

Entertainment is provided for the benefit of all the men.

The Chapel is gratifyingly overcrowded, and this without solicitation.

The evils of the promiscuous shipping-master are combated by our nautical employment agency which is carried on gratuitously.

During the past year we placed 3097 men on investigated ships, supplied crews for 489 vessels, and obtained temporary employment for 834 needy seamen.

The Institute carries on educational features which include lectures, inspirational talks, and for two years has maintained classes in navigation and marine engineering.

Additional nautical branches of navigation, seamanship, signaling, and gunnery have fitted many men for non-commissioned ratings, and 1354 of these men have qualified for licensed officers.

The Seamen's Church Institute of New York has set the standard for providing fit accommodations for the hundreds of nautical transients, for furnishing all that is possible for their physical, mental and spiritual well-being.

The work has entirely outgrown the present buildings, which are totally inadequate for the splendid work done for our sailormen while they are on shore.

We have title to four lots adjoining the Institute.

## Central Office Expenses

*What we need* The salary of the Secretary and his traveling expenses in visiting ports and Institutes for the purpose of arousing interest.

Salaries of stenographers and office supplies, the cost of such publicity work as may be necessary from time to time.

In order to establish permanently the training school in New York, and make it possible to use the advantages of the New York Institute, we must have a yearly appropriation.



Men cannot be expected to spend several months becoming acquainted with the psychology of the seamen, and also with the various departments of such a work unless they be compensated for their time, and receive allowances for expenses.

There will probably be not less than ten men in training each year.

It is our hope that the salaries of superintendents and chaplains at work in Institutes in the larger ports will be met eventually by contributions from local constituencies, but at the outset, when we are inaugurating new work, this will be impossible.

We must meet not only salaries but also a portion of operating expenses until a group of people has been interested in the work and is willing to assume support.

If we had the money, we could commence operations at once in a number of large places. A motor boat is an essential factor in the equipment of a superintendent or chaplain.

The work among seamen consists not only in the running of an Institute, but in a chaplain's ability to visit all steamers and sailing vessels that may be anchored in a given harbor. To do this he must be provided with a launch and with sufficient money to maintain it.

This makes possible not only the holding of services on the ships—a large part of the work—but also the transportation of men to the Institute and the carrying of men who have shipped for vessels going to sea, and also for the distribution of literature.

### For Building, Leasing and Furnishing Institutes, Missions, Mission Houses, etc.

We hope that all larger ports will be able to furnish a portion of the amount necessary for building or enlargement purposes. But we must be in a position to stimulate such efforts by substantial contributions from the treasury of the National Organization.

Havana, Cuba, and San Juan, Porto Rico, will have to be financed entirely, as well as Institutes and Missions in many smaller ports.\*

The following analysis gives the conditions and needs of each port:

*Seattle* Population 500,000. Estimated number of ships, 1778, and of seamen using the port each year, 60,000.

Seattle is a port of great importance and rapidly developing.

There is at the present time no religious work whatever done for the seamen of this port except, from time to time, when one of our clergy visits with a small boat some of the vessels coming into the harbor. If we undertake work here, it is possible that a site will be turned over for the use of an Institute.

An Institute should be built with accommodations for from 300 to 400 men.

*San Pedro* The port of Los Angeles. Population, including Los Angeles, Long Beach and Wilmington, which practically form one city, 700,000. The estimated number of ships, 520, and of seamen using the port each year is 20,000.

There is also an evangelistic work carried on by the County Christian Endeavor. The room is small, ill-kept, and in no respect inviting. It cannot be taken into account in considering the needs of the men.

A new Institute building, capable of taking care of 100 men a night, should be erected.

\*Wherever we have used the term "Institute" we mean "Seamen's Church Institute" affiliated with "The Seamen's Church Institute of America" and flying our flag.



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GENERAL CHURCH AGENCIES—*Seamen's Church Institute*

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*New Orleans* Population 400,000. Estimated number of ships, 3063, and of seamen using the port each year, 100,000.

Our attention was first called to New Orleans by the Civic Committee of the Association of Commerce. The Agent of the United States Shipping Board had reported the inadequate provision for seamen and had asked if something could not be done.

Our Executive Secretary went immediately to New Orleans and made a survey. He found a work known as the "Seamen's Bethel" had been going on for a good many years under a devoted servant of the seamen; but at present is entirely too inadequate and poorly situated to meet the needs of this port.

New Orleans has grown enormously during the last two or three years, and claims to be the second port of the United States. It is the port of the whole Mississippi Valley. Provision should be made for 500 men a night during the summer, and 1000 during the winter, as many of the seamen of the Great Lakes come to New Orleans for the winter months and ship on the deep water vessels.

*Norfolk and Newport News* Population 100,000. Estimated number of ships, 4320, and of seamen using the port each year, 120,000. At any time 100 vessels may be found anchored in the harbor. Six hundred seamen are in the city of Norfolk daily.

At present there is an inadequate work carried on by the "Virginia Seamen's Friend Society," consisting of a small reading-room and eleven beds on the second floor of an uninviting building, poorly equipped and entirely unsatisfactory to meet the needs of the men.

The War Camp Community Service maintained a club house for Merchant Seamen at the instance of the Social Bureau of the United States Shipping Board, but it was closed the first of October.

An Institute should be built here which would serve both Norfolk and Newport News to care for not less than 200 men a night.

*Lewes, Del.* Population, about 5000. On account of the breakwater at Lewes, Del., a great many ships come into the harbor to escape from the storms; sometimes as many as a hundred are anchored there in a single day. The rector does all he can for the men on these ships, but needs a community house, where he can give the men recreation, and minister to their general welfare.

*Philadelphia* Population, 2,000,000. Estimated number of ships, 1367, and of seamen using the port each year, 52,000. Philadelphia can hardly be classed as a port of discharge, but the number of seamen at all times present in the port has been so large that work has been carried on for a number of years under three different auspices.

Recently an effort has been made to amalgamate the work of the Church with these other Missions. One of them has agreed to the proposition and the building of the Seamen's Institute has been thoroughly renovated for temporary use of the amalgamated work.

This will serve only until a new building can be secured. Plans are under way for a campaign to raise necessary funds. An institute to care properly for the seamen of this port should have accommodations for 400 men.

- Cleveland*      Population, 1,000,000. Estimated number of ships, 1200, and of seamen using the port each year, 15,000. This is, next to Buffalo, the largest port on the Great Lakes.
- From this point thousands of men ship each year for service on the Great Lakes vessels. Most of them are young men without homes, compelled to live in the cheap boarding-houses along the water-front because no other place is provided.
- There is here a mission work known as the "Floating Bethel," largely of a rescue type, which a thorough investigation shows is not ministering to the seamen, and in no wise meets their needs.
- An Institute with 50 rooms would be full the year round; during the six months of open season the number of men living in it would be largely increased.
- Here is an absolutely clear field for religious work, as the Federation of Churches has, by vote of its Executive Committee, turned over to our Church all work for seamen. This imposes upon us a great responsibility.*
- San Francisco*      Population, 600,000. Estimated number of ships, 4561, and of seamen using the port each year, 68,000.
- A notable work has been going on in San Francisco, connected with the New York Institute. Experience has shown the necessity of providing living accommodations for the men who use this port. Initial steps to this end have been taken.
- It is proposed to purchase the large three-story building near the water-front in which the Institute is at present located, and to equip the building properly.
- It is intended that this building shall serve temporarily for a few years until means can be secured for the erection, in a commanding position on the water-front, of a modern and thoroughly equipped Institute.
- Baltimore*      Population, 700,000. Estimated number of ships, 730, and of seamen, 28,000. Baltimore, which is a port of growing importance, has at present inadequate provision.
- Baltimore should have, according to the Agents of the Shipping Board, a modern Institute similar to that in New York, capable of physical, moral and spiritual ministrations.
- There is now a rescue mission which is hardly constituted to have much influence in changing conditions under which seamen have to live.
- "The Anchorage" is capable of giving lodgings to 60 men a night. The prospects are that "The Anchorage" will be enlarged, but before this can be done an affiliation with the "Seamen's Church Institute" should be effected.
- While negotiations with this in view are under way, it is impossible to say at present what the outcome will be. We ought to lend our aid if an affiliation becomes possible.
- Charleston, S. C.*      Population, 80,000. Estimated number of ships entering port, 666, number of seamen using port 13,500.
- The seamen who come to Charleston are well provided for. "The Harriott Pinckney Home for Seamen" is a splendid building in excellent condition, and well kept. It is capable of caring for about forty men a night.
- Its usefulness would be increased if more adequate provision for officers could be made, possibly by the addition of a third floor to its main building.
- Savannah, Georgia*      Population, 75,000. A State law prohibits seamen who are in port during the three summer months from sleeping on board their ships. There are, therefore, several hundred each night during these months seeking lodgings ashore.

The present building of the "Savannah Port Society" has sufficient beds to accommodate the men, but these beds are all in dormitories, and there is no opportunity for privacy. The interior of the building is in poor condition.

It should be thoroughly renovated, and in part rearranged. New features should be added and more approved methods employed. This work is not in affiliation with the National Organization.

*Mobile* Population, 60,000. Estimated number of ships, 504, and of seamen, 15,000.

The work in Mobile, while under the superintendency of one of our clergy, is not at present affiliated with our National Organization. We are assured that a proposition for affiliation will be considered.

If we were in a position to help finance the renovation and enlargement of the present buildings, so as to accommodate 100 men a night—which should be done—there is little doubt that a very strong work could be built up in Mobile in affiliation with our National Organization. This would mean the same standards which characterize our work in other places.

*San Diego* Population, 100,000. With the completion of the railroad which will connect the Southern Pacific directly with San Diego, the amount of shipping there will greatly increase.

San Diego has a large natural harbor and is the nearest of the Pacific ports to the Canal. There is a work of an evangelistic character carried on by the Christian Endeavor, but with the development of the port there will soon be need of an Institute.

One of the clergy has just written that there is a splendid nucleus for an Institute here and a great opportunity. The need will be considerably increased should the proposed Naval Station be established.

*Portland, Maine* Population, 65,000. The estimated number of ships, 176, and of seamen, 12,000.

Portland should have a modern work to meet the needs of the men who are there in considerable numbers during the six winter months when the ships of the St. Lawrence—unable on account of the ice to go to Montreal—unload at Portland, whence freight is shipped to Montreal by rail.

Years ago there was a Seamen's "Bethel," which did a very interesting work for the seamen of Portland. All that remains for use of the seamen at present, is a small and very inadequate room on the first floor of the old "Bethel."

*Boston* Population, 800,000. Estimated number of ships entering port, 1600, and of seamen using port, 69,000.

While "The Sailor's Haven" is well situated to minister to the sailors of the Navy Yard, to meet the real needs of the Merchant Seamen there should be in Boston, in a central location, a modern Seamen's Church Institute, similar to the one in New York.

*Portland, Oregon* Population, 400,000. Estimated number of ships, 471, and of seamen using the port, 12,000.

For several years a Seamen's Church Institute was maintained in Portland, in a rented building. This was closed during the war on account of the transfer of ships to the Atlantic Service,

With the return of the vessels there will be a revival in shipping, and if this increases, as there is every indication that it will do, a building should be erected or purchased and a modern Institute established.

- Jacksonville*      Population, 112,000. Estimated number of ships, 3000, and of seamen using the port, 30,000.
- The only work in Jacksonville is a small reading-room in which evangelistic work is carried on. There should be established in this port an Institute with accommodations for 100.
- Tampa*      Population, 50,000. A chaplain is at work under the auspices of St. Andrew's Church. Our service is hampered for lack of a suitable building. At present the work is confined to visiting ships, distributing tracts, and holding services.
- The port is growing; new docks are under construction; the channel is being deepened. There is an opportunity for an aggressive work, if a Seamen's Church Institute can be established.
- Port Arthur, Texas*      Population, about 50,000. Estimated number of ships, 100, and of seamen using the port, 5000.
- In addition to these men who are employed on vessels, there are a great many seamen who gather here to secure positions on ships going to sea. The Government fuel ships, manned by naval crews, also call at this port. These crews number from 150 to 300 men each.
- The Secretary of the Board of Trade writes that an Institute established at this port would fill a dire need. At present there is no work of any kind for the care of seamen.
- Tacoma*      Population, 150,000. Estimated number of ships, 578, and of seamen using the port, 11,400.
- The work in Tacoma, which is now subsidized by the "Mission to Seamen," of the Church of England, should be taken over by our Church, established in a more convenient location, and thoroughly equipped, in order to meet the needs of this growing port.
- Chicago, including South Chicago*      Population, 3,000,000, including South Chicago. Estimated number of ships, 3302, and of seamen using both ports, 87,000.
- While some of these men have their own homes and live in Chicago, a very large number are young men without homes who must live in the cheap boarding-houses along the two rivers—the Chicago and the Calumet—for lack of better accommodations.
- An Institute should be built in South Chicago. For some time to come this might be adequate for both ports. So far as we have been able to discover there is no religious work done among these men; but if an Institute be established, this, of course, would be especially emphasized.
- Gary, Indiana*      Gary, with a population of 20,000, is an important port, where there is considerable shipping in connection with the great Steel Works which are situated there.
- The Lake Carriers' Association maintains a shipping office and reading room, but there is no religious work done for these men. It is hoped that operations may be begun here in the spring.
- In addition to these ports of the United States, there is very great need for the establishment of work for seamen in Havana, San Juan and Honolulu, where the respective Bishops have asked us to establish Institutes as soon as possible.
- Havana, Cuba*      Population, 350,000. Number of ships entering port, 1804, and number of seamen using the port, 90,000. These figures include only the American and British ships. If all foreign vessels were added, the number would be considerably increased. Of the men employed, 75 per cent. are Americans, and 90 per cent. English-speaking.
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In view of this large number of American seamen who enter Havana, the Bishop feels that some effort should be made to minister to them and improve the conditions under which they must live when ashore. He is, therefore, very anxious that a Seamen's Church Institute should be established as soon as possible.

Havana is considered the third largest seaport on this side of the Atlantic, and affords a very large opportunity for Christian service to a body of men who are subjected to greater temptations and hardships in Havana than they would be in an American port.

*San Juan,  
Porto Rico*

Population, 50,000. Although not so large a port as Havana, the conditions which seamen find when ashore are much the same, and should be improved. The Bishop of Porto Rico is much interested, and has asked for a Seamen's Church Institute.

*Honolulu,  
H. I.*

The population is about 60,000 polyglots. For several years a most important work was carried on in this port by the "Mission to Seamen" of the Church of England. Now that the Hawaiian Islands are under the jurisdiction of the American Church, the work of the Institute is very active and is growing rapidly.

It has been impossible so far for the Executive Secretary to visit Superior, Duluth, Milwaukee, Buffalo, Galveston and Port Arthur. No complete survey, therefore, has been made of these ports.

When surveyed, some of the other ports will no doubt show similar opportunity. We must be prepared to establish Institutes or missions wherever opportunity offers.

There are also twelve small ports in which missions should be started and connected with the nearest large and centrally located Institute. This is especially needed in several places on Puget Sound.

## Summary

Adequate appropriations are needed as follows:

For office expenses, including salaries, traveling expenses, stenographers and office supplies.

For training men for work as superintendents, chaplains, missionaries, etc.

For salaries or parts of salaries of superintendents, chaplains, missionaries, etc., [and administration and operating expenses in connection with Institutes and missions.

For building, leasing, furnishing and equipping Institutes, mission houses, etc., during next three years.

To equip properly ten of the largest ports.

# The Church Periodical Club

## General Features

THE Church Periodical Club exists to bring together those who need reading matter, and those who have it and are willing to pass it on.

Thirty years ago the work was begun by one woman who sent her own magazines to a clergyman in the West.

Today there are 1100 parish branches, with a central office at 2 West 47th St., New York City.

At present 23,000 current magazines are being forwarded regularly by over 10,000 individuals, many of whom are in personal correspondence with those to whom they send.

Over 50,000 books are forwarded in the course of a year by individuals, or by parish officers.

Through its reading matter the Church Periodical Club touches the lives of at least 200,000 persons every year, and reaches to all parts of the United States, and to many foreign lands.

The traveling libraries sent out by the Club number 254. They may be found in parish houses, schools, life-saving stations and in the homes of lay people who are given charge of circulating the books.

The reading matter furnished through the Church Periodical Club helps to keep up the *morale* of the clergy in isolated places.

It is also a constantly recurring reminder to him of the interest and support of the Church in his work.

*Aims*     A larger staff at the Central office, and the services of a traveling secretary would make it possible

To strengthen existing branches and establish new ones.

To impress the need for the best class of literature on those who have it to give.

To study at first hand the need of those already served by the Club.

To look over the field for new opportunities.

To follow up not only the workers as they move, but the work they leave behind.

To provide clergy and lay missionaries with books for their own use.

To maintain a circulating library of religious books for every missionary who needs it.

To establish a religious library wherever the Church is working among college students.

To supply Church leaflet literature for free distribution.

To support libraries for native clergy and students in the mission field.

To provide religious literature for the blind.

To publish Church literature in foreign languages as required.

*Needs*     A Literature fund. Tracts in Portuguese and Spanish have been asked for.

Lesson Material in Spanish is needed.

Haiti greatly needs tracts and lesson material in French, as well as translations of Theological books.

Japan needs assistance in the initial printing of a number of translations that have already been made; also assistance in the establishment of a properly located salesroom.

The Japanese will often buy and read a book when they will not come to hear instruction.

The sales already made from an inaccessible office warrant the belief that, with temporary aid, the project will soon become self-supporting.

# The Daughters of the King

## General Features

**E**ACH Society of the Church has been the outgrowth of some need of the Church. The Daughters of the King is an Order founded in 1885. It ranks as one of the serious forces in Church work, and is on a high spiritual plane.

The members are admitted to the order by a religious ceremony.

The Daughters of the King render such aid to the rector of a Church as he shall deem necessary for the work of the Church.

They form and conduct Bible classes, meet women and girls at railroad stations, visit children in orphan asylums, read to prisoners, call on the sick, operate milk stations, endow hospitals, open and manage rest rooms for business women.

*Aims*      The aims of the Daughters of the King include the extensions of their work by establishing chapters in every parish, and by strengthening those that are weak.

*What we have*      The Mid-day rest room in San Francisco shows the need for work of this kind; when it was opened twelve women came; now 600 come each day.

Maintain a self-denial fund for missions, thereby supporting a missionary in China. Five thousand members, with an average attendance of 3500.

A Junior Branch of the organization with forty-seven chapters. Their work consists in hunting absentees of Sunday Schools, looking after girls of their own age, and visiting sick.

*What we need*      Adequate appropriations to carry on established work and to develop new lines of endeavor.

Support for three traveling secretaries, one for the East, one for the West, and one for the Middle States.

# The Church Temperance Society

**T**HE Church Temperance Society has undertaken to educate the people in scientific temperance.

This is necessary before the Eighteenth Amendment can receive the loyalty that will insure its satisfactory operation. Public sentiment must be behind laws to make them effective.

*Aims* An educational program embracing several projects has been laid out.

The liquor industries, since their downfall in this country, have turned their efforts to the foreign countries, Africa, China and India. This move must be blocked.

A vital problem which the Church is called upon to solve is to furnish a substitute for the saloon.

Already the idea of saloon substitutes is taking hold of the imagination of clergy and laity. If the door of the saloon be closed, and no effort made to open the door of a satisfactory substitute, millions of men will be shut out of their accustomed haunts, and grave social harm will ensue.

The saloon had certain aspects which were of value to the men. There existed a good fellowship, a democratic welcome, a freedom and liberty which appealed to the men; it furnished a meeting place to discuss topics of the day, to exchange ideas and views on subjects of mutual interest. Sociability is a normal, healthy instinct among human beings, and should be encouraged.

*What we need* The former patrons of the saloon can be most readily met and educated in their old haunts—the former saloons.

With sufficient financial support these same favorite saloons may be converted into meeting places for men, with recreation and entertainment furnished, and food served at reasonable prices; pool, billiards, books, magazines and music free for all comers.

Music proved one of the most potent agencies for good in our army.

The Church must meet its responsibilities brought about by the new order—reconstruction.

Spiritual ideals are expressed in material facts.

This is the psychological time to act, before other and less responsible agencies lure men into substitutes run with no other concern than the exploitation of the individual.

Adequate appropriations for work already established and to develop certain lines as follows:

For educational work, speakers, pamphlets, etc.

For saloon substitutes.

For publication of *Progress*, a temperance magazine.



# New Workers Needed

Continental United States (Dioceses and Districts) 1248

Clergy, self-supporting, 3 years.....181 (1 colored)	Brought Forward.....1179
Clergy, Missionary.....443 (9 colored, 1 French, 1 Deaf Mute)	Organist and Choirmasters.....9
Clergy, not specified.....12 (1 Italian, 1 Colored)	Religious Education Secretaries.....5
Student Pastors.....28	Religious Education Directors.....3
Student Workers.....18	Religious Education Field Secretaries.....2 (1 Sunday School Work)
Lay Workers (1 Italian).....66	Religious Educational Workers.....8 (1 Sunday School Agent)
Women Workers.....148	Girls' Friendly Society Field Secretaries.....4
Other Workers.....22	“ “ “ Teacher.....1
Deaconesses.....50	“ “ “ Workers.....2
Sisters.....2	“ “ “ House Mothers & Matrons 9
Teachers (2 Colored).....95	Lay Reader.....1
Athletic Director.....1	Catechist.....1
Missionary Workers.....18	Directors, Men's & Boys' Work.....4
Nurses (1 Colored).....15	“ Girls' Work.....1
Social Service Workers (1 French, 1 Colored) ..60	Church Periodical Club Secretary.....1
Social Service Executive Secretary.....1	Settlement Worker.....1
Parish Visitors (1 Deaf Mute).....6	City Mission Superintendents.....3
Community House Superintendents.....2	Doctors.....4
Community Worker.....1	City Missionary.....1
Missionary Secretary.....1	Diocesan Business Managers.....2
Secretaries, Not Specified.....3	City Community Work, Field Secretary.....1
Bishop's Secretaries.....2	Rural Community Workers.....2
Brotherhood of St. Andrew, Secretaries.....2	Executive Worker, Community House.....1
Church Mission of Help.....1	Parish Secretaries.....2
Superintendent, Home for Homeless Boys.....1	Supervisor.....1
1179	TOTAL.....1248

# New Workers Needed

Latin America and Foreign Field, 238

## WORKERS NEEDED IN JAPAN

Clergy.....	10
Women Workers.....	23
Lay Teachers.....	2
Kindergarten Training Teacher.....	1
Musician to Train Organists.....	1
Social Service Worker.....	1
Total.....	38

## WORKERS NEEDED IN CHINA

Clergy.....	25
Women Workers.....	28
Teachers.....	36
Doctors.....	12
Nurses.....	16
Social Worker.....	1
Physical Director.....	1
Pharmacist.....	1
Technician.....	1
Diocesan Supervisors.....	2
District Treasurer.....	1
Bishop's Secretary.....	1
Bishop's Secretary—Woman.....	1
Total.....	126

## WORKERS NEEDED IN ALASKA

Clergy.....	3
Doctors.....	2
Women as Nurses and Teachers.....	11
Total.....	16

## WORKERS NEEDED IN THE PHILIPPINES

Clergy.....	3
Physicians.....	2
Nurses.....	3
Woman Worker.....	1
Total.....	9

## WORKERS NEEDED FOR LATIN AMERICA

Clergy.....	18
Teachers.....	19
Lay Worker.....	1
Superintendents Orphanages.....	2
Deaconess.....	1
Lay Reader.....	1
Doctor.....	1
Nurses.....	3
Matron.....	2
Native Workers.....	1
Total.....	49

Total.....	238
Continental United States.....	1248
Grand Total.....	1486

# The Material Equipment Needs for Continental United States

Dioceses and Missionary Districts, 1940

New undertakings.....	476
Cathedral.....	1
Churches.....	179
Chapels.....	64
Parish houses.....	174
Guild halls.....	22
Rectories.....	285
Community houses.....	22
Settlement houses.....	4
Social Service centers.....	12
Schools—unclassified.....	18
Church School.....	1
Industrial School.....	1
Secondary School.....	1
Industrial and Agricultural School for Mountain Whites.....	1
Indian School	
New undertakings.....	2
Remodeling.....	1
Equipment.....	2
	— 5
St. John's Collegiate Institute	
New Building.....	1
Girls' School.....	1
Military Church School.....	1
Deanery.....	1
Cottages.....	6
	1276

Brought Forward.....	1276
Building lots.....	14
Students' hall.....	1
Dormitories.....	6
Hospitals.....	14
Gymnasium.....	1
Athletic field.....	1
Libraries.....	2
Orphanage.....	1
Homes for aged.....	2
Home for delinquent children.....	1
Hostel.....	1
G. F. S. Settlement house.....	1
G. F. S. lodges.....	10
Church club-room.....	1
Motor truck.....	1
Automobiles.....	72
Automobiles and upkeep.....	14
Launch.....	1
Moving picture machine.....	1
Remodeling projects.....	234
Moving projects.....	2
Inside equipment projects.....	282
College equipment.....	1
	664

Total number of projects..... 1940

# Material Equipment Needs

## China, Japan and the Philippines

Churches and Chapels.....	112
Parish Houses.....	18
Residences, foreign and native.....	84
School Buildings.....	94
Hospitals.....	6
Women's Work Building.....	1
	<hr/>
	315

Brought Forward.....	315
Nurses' Institute.....	1
Enlargement of American School for Children of Missionaries.....	1
Hostel.....	1
Students' Hostel .....	4
	<hr/>
Total needs in China, Japan and Philippines.....	322

## Latin America

Churches and Chapels.....	13
Churches.....	8
Parish Houses.....	4
Parish Houses and Schools.....	2
Parish Houses and Rectories.....	9
Rectories.....	11
Portable Church.....	1
Mission.....	1
Church Schools, and Rectories.....	4
School, Rectory and Teachers' Hall....	1
Schools.....	4
School and Rectory.....	1
Church Hall.....	1
Industrial Schools.....	2
	<hr/>
	62

Brought Forward.....	62
School, dormitories and addition to school.....	2
Repairs on Parish school.....	1
Boarding School for boys.....	1
Boarding School for girls.....	1
Parish School.....	1
Equipment of Industrial School....	1
Industrial department.....	1
Nurses' Home.....	1
Cottage dormitories.....	2
Deanery.....	1
Bishop's House.....	1
Extension to Churches.....	2
	<hr/>
Total	77



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